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BUCKINGHAMSHIRE,

OR PAPERS AND NOTES ON THE
HISTORY, ANTIQUITIES, AND ARCHITECTURE
OF THE COUNTY;

TOGETHER WITH TRANSACTIONS OF THE

Architectural and Archaeological Society

FOR THE

COUNTY OF BUCKINGHAM.

(PUBLISHED BY THE SOCIETY.)

VOL. I.

AYLESBURY:

PRINTED BY JAMES PICKBURN, TEMPLE STREET.

1858.

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AN

INAUGURAL ADDRESS

DELIVERED BY THE

RIGHT REV. THE LORD BISHOP OF OXFORD,

CHANCELLOR OF THE MOST NOBLE ORDER OF THE GARTER,

AND LORD HIGH ALMONER TO THE QUEEN,

AS PRESIDENT OF THE ARCHITECTURAL AND ARCHÆOLOGICAL

SOCIETY FOR THE COUNTY OF BUCKINGHAM,

AT THE

ANNIVERSARY MEETING

HELD IN AYLESBURY, ON THURSDAY, JULY 27, 1848,

TOGETHER WITH THE FIRST ANNUAL REPORT, RULES, LIST OF MEMBERS,
AND OTHER DOCUMENTS OF THE SOCIETY.

AYLESBURY: J. PICKBURN.

OXFORD AND LONDON:

JOHN HENRY PARKER.

M DCCC XLVIII.

OXFORD:
PRINTED BY I. SHRIMPTON.

AN

INAUGURAL ADDRESS.

IN taking my place in this chair as the President of the Architectural and Archæological Society for the county of Buckingham, I have felt it my duty to request your attention to a somewhat formal address, in which I shall endeavour to consider with you at once the dangers and the advantages of a Society like ours. For I am at the outset ready to avow that it was not without the consideration belonging to a somewhat anxious step, that I undertook this office; and that as I undertook, so I now retain it, from the hope of being able, with the assistance of those whom I see around me, to avoid the dangers and secure the advantages which belong to such an institution.

We have before us two objects, the one unfolded by the other. We have, as archæologists, a speculative, and as architects a practical character: we study the past that we may mould the present; we seek to call up out of its grave that old and by-gone time; we bid it yield to us the knowledge of its buried wealth and hoarded treasures; we patiently unwind its cere-cloths, and look upon the calm or mouldering features of the dead, that we may reproduce the old life which slumbers in that death, in order to learn its secrets and profit by its wisdom. And in doing this we *must* run a certain risk; they who have wandered in those dark caves of the past have ere now come forth again on light and life, either so enam-

oured of the darkness, or so scared by the light, that they have cast around them thenceforward a feeble and a fatuous look upon the bright scene to which they have returned ; they who have groped amidst the dust of departed things have ere now been choked by the cloud their diligence has raised ; they who have unwound the dead to learn their life, have even in their too incautious operations wounded their own hands and infected themselves unawares with the subtle presence of the death they touched.

It behoves us then as thoughtful men, entering upon such a course, to mark out for ourselves at once the dangers of such converse with the past, that we may avoid them, and the benefits to be derived, that we may study to secure them.

And to do this with any certainty we must first understand the relation of that past on which we speculate, to this present in which we act.

At the very outset then let us notice this—that the past is *in* the present. This is the fruit of that law of succession to which God has subjected our thoughts and actions, which, for shortness, we commonly call TIME. The present is the exponent, the sum of all the past. In it all the figures of the past added together, and gathered into one, are presented to us in the unity of the capital result. Whether we know it or no, this is the truth.

The *present* of the unthinking child is for him, utterly unconscious as he is of such a truth, the sum of long preceding influences, actions, and events ; his external circumstances and relations to the world around him, his physical and intellectual conformation, the moral and spiritual energies which are slumbering within him, all are the gathered result of a thousand preceding circumstances, in which others of long time, and he himself recently and with no reasoning consciousness, have been the actors.

He stands before God the very impersonification of the unreasoning, unreflecting present, unconscious of a past: but he too is a past, the costly result of causes once busily working, many of them, it may be, long passed away, and surviving now only in that *present* which seems to itself so altogether new and independent of all which has gone before it.

So it is as to the unconscious present, and so it is also as to the present which most passionately disavows its kindred with the past. Still that rejected past is in the present. The sturdiest advocate for change, the bitterest railer against the abuses of other times, he also is, and all around him are, what those past times, with their evils and their good, with their yielding to corruption and their strivings after truth, have made him and them to be. Could you go back into that older history, and alter anything in it, you would have to alter so far that which flowed from this which now would be other than it was; and, as the stream sweeps downward, the increasing element of change would flow in each succeeding generation through more widely parted banks, until these new waters had swallowed up the old stream, and the present would be altogether different from what it is. The very strength in which the true reformer of abuses is striving against evil might then cease to be his, because it is in him the transmitted ardour of indignation and firmness of resolve which has been kindled and nurtured through years of untired striving against wrong. Nor is it only the greater events of the past to which this principle extends: if it be true, as astronomers have taught us, that so subtle and universal is that law of mutual attraction to which we give the name of gravitation, that we cannot move even a pebble upon the beach without varying the attractive and repulsive powers of our own planet; and so affecting, in however so small a measure,

yet really and indeed, every other planetary body to which in its remotest action the delicate network of these influences reaches ; so must it be true that there is in each minutest feature of our present civil, political, and social, yea, and of our moral and religious state, some remaining consequence of the smallest influences for good and evil which wrought within their narrow spheres, in that their ancient day of hoar antiquity : upon our distant shore the waves still break, which their storms roused to fury ; the vibrations of their light transmitted through all time fall now upon our eyes, and quicken within us the power of vision. What strifes and commotions in the old time have secured for us our peaceable birthright of civil liberty ? by what strivings and sufferings of living men were our broad charters won ; how have the departed wise ones of past ages toiled and watched, and exhausted all their strength in working out some precious truth, which thenceforth became so entirely the inheritance of their children, that we have grown to deem it a natural possession ; upon how many a field on which fertile crops now laugh beneath the sunshine, has been poured out ere now when it was hardly won or stoutly defended, the blood of the brave ; how have the several articles of the creeds which we recite from childhood as words of certain truth, been all battle-fields of the faith, on which in their day, heresy and truth have striven to the death ; whilst that which we so formally, it may be, utter, has been purchased by martyrs' groans, or purified in flames, wherein, as in fiery chariots, the saints of old have mounted to their rest. So certainly is the old past *in* our present now, whether we be conscious or not of the connection.

To act upon this truth, if not to speculate upon its bearings, is a peculiar attribute of the English mind, and one main source of our strength and greatness : for whether

from that impetuous hotness and love of change even for itself, which marks our nearest continental neighbours, or from the scarcely less destructive German habit of plunging at any time, with every institution, into the boundless ocean of unlimited speculation, so it has happened that the political and social changes which time renders inevitable, have been too generally attained amongst them by the work of demolition and of reconstruction; whereas with us they have grown gradually out of our previous state, and been linked on to it by the gradations of a natural sequence. This advantage we have enjoyed from our eminently practical mind; from that shrewdness and sobriety which leads us to cling to an ascertained good of lesser dimensions, rather than quit it lightly in the pursuit of the uncertain fulfilment of a greater promise. And this same habit of mind doubtless predisposes us to value converse with the past; just so far as men perceive the continuity of thought, and action, and institution which reaches through human affairs, will curiosity be quickened, and desire to know, even for its own gratification, all which can be known, of those who went before them; who the people were, and how they lived, who made and used the ancient ways which traverse the land; who incised upon the hill side the horse, or the cross, or other mark which sparkles to such a distance in the sun-light; who dwelt in the ruins, or who worshipped among the stones which lie mouldering before him; where Cymbeline fortified his camp, or Imogen framed her bower? such questions as these mere natural curiosity will suggest to any who have learned the first lesson of a cultivated mind, that they may live not only in the present but also in the future and the past.

But to reap the full advantage of the past we must neither allow it merely to slide instinctively and without violent shocks into the present; nor must we merely satisfy our

intelligent curiosity concerning its remains, but we must endeavour to learn from it its especial lessons. For thus used, the past will, first, greatly strengthen us to bear unshaken our own strife with the difficulties around us. We shall see that always to every true man life has been a striving time; that never has a track of light been left behind by any who did not in their day bear the burden of labour, and dare with the heart of courage; that always there have been the sleights of cunning, and the pillows of indolence, and the baits of appetite, which he who would achieve any greatness of result must disregard, and cast away, and shake aside; that always truth has been purchased at the price of suffering and privation, and maintained at the cost of risking everything besides itself. But we shall see also that in the end such struggles always have succeeded, that they who have dared thus to sow, however late their harvest, yet have surely reaped; that we are indeed, however baffling and confounding may often be the aspect of the present, under the rule of a righteous Governor, and that under that rule, Truth is great and shall prevail; that the blood of martyrs is the seed of the Church; that they who sow in tears shall reap in joy. Here is the first great lesson to be learned from converse with the past, it should strengthen and animate us in our necessary striving with the present and for the future.

And then, beyond this, it may instruct us as to the conduct of this strife as well as nerve us for its encounter. For if they were thus used, the ill adventures, as well as the good successes of those who have gone before us, will become our instructors. When thus conversing with those who have preceded us, we may learn not only from their success how we may succeed, but we may learn from their experience of misfortune how to avoid their failures. For in events it is oftentimes as it is in natural

growths, the seeds of contrary issues, like the seeds of various plants, bear so strong a likeness to each other, that in the sowing time they are hardly to be sundered, and it is only by their after increase and maturity that their dissimilarity can be perfectly discovered. Here then we may reap the advantages of the experiments of others. We may trace the whole course and issue of principles, practices, and events, of which those who witnessed their first beginning never could forecast the end. We may see the little seed when it has struck deep its roots and spread wide its branches, and declared itself to be indeed a poison tree. We may notice how the light wreath of a summer day's vapour, which scarcely shewed itself against the clear brightness of the blue expanse, did yet dilate itself on every side, till it became a choking mist which swallowed up and obscured all things. And as it rarely happens that the life of one generation can thus measure itself against the issues of that which it is busy in framing, we must needs go back to antiquity if we would render our observation skilful under the teaching of experience. But this truth may, I think, be better illustrated in instances than cleared by description, and in the matters of our own especial observation we may find such illustrations.

In our parish churches there are (speaking generally) far the most abundant remains of old times which our land possesses : and in many instances they bear, wrought into their very fabrics, (like the flood-marks of by-gone inundations,) the traces of two great and separate currents of thought and action which have swept past them. They speak of a long papal supremacy and of a short puritan dominion. Comparing together many of our churches, and gathering into one view the information to be gleaned from a multitude of individual instances, we may re-construct from them the history of each of these periods.

We may trace first by no doubtful signs that gradual upgrowth of superstition which had before our Reformation almost obscured amongst us the light of Christ's truth.

Our earliest churches are, manifestly, buildings separated in idea and use from all profane and common purposes. Whatever skill of design or execution was possessed by those who built them, it was freely spent in the process of their erection. But they had little ornament besides the simple comeliness which was the result of good design, enduring materials, and careful execution. They bespeak their own intention. They were meant to be the common homes of the religious acts and sympathies of the members of Christ's body who lived under their shadow: they were gathering places for united worship, for Christian instruction, for receiving the young into the Christian community, for the due performance of the holy rites whereby the life of adults was sanctified and blessed, for laying the earthly remains of the saints to rest with words of peace and prayer until the resurrection morning. These purposes are stamped upon our earliest churches. But far different from this simplicity of object is the record which they bear in after time. The long receding chancels, separated from the withdrawn nave and transepts by screens of curious work, speak of the growing separation from the laity of the ordained witnesses of the resurrection, as they passed from being the appointed ministers of Christ amongst their brethren, into a sacerdotal class, who undertook for them the performance of a vicarious religion. The remains of many a rood-loft speak of the coming in of image worship to mar the spiritual worshipper's approach to God; and remind us of the crowd of intercessors who from the blessed Virgin down to every chosen saint were fondly and too often blasphemously interposed between the sinful soul and its one only Advocate with the ever-

lasting Father. The high altar with its train of subsidiary shrines, each with its own piscina and its abundant decorations, speak of the perversion of the blessed Sacrament of the Eucharist into a propitiatory sacrifice for the sins of the quick and the dead, with the blasphemous conceit of transubstantiation by which it was upheld, the denial of the cup of blessing to the laity by which it was accompanied, and the pernicious doctrines of masses, purgatory, and indulgences, to which more or less directly it gave birth. The hagioscope is a plain witness against a system, which substituted the gazing on the religious acts of separated priests for a living individual faith with its simple approach for itself through the blood of sprinkling, and a feeding for itself upon that bread which came down from heaven. The confessional (if indeed there are remains of it within our Churches) reminds us of that fearful system of enforced auricular confession under which the enfeebling and too often polluting practice of absolute spiritual direction superseded the quickening, purifying rule of a conscience purged from dead works to serve the living God: while the grotesque representations which are still sometimes disclosed upon the ancient walls, are records of a day of darkness when idle legends had been made to supersede in the instruction of the people the inculcation of those blessed pages of God's word which give light and understanding unto the simple. Yet these evils grew not up in a night; their progress to maturity reaches over a period which must be measured against many successive generations; here then is an instance of the special teaching which may be furnished by a true study of antiquity. For here we may see to what the first unsuspected inventions of a superstitious temper may at last conduct us; and as we trace with curious diligence in our own churches the remains of this age of superstition, and learn to understand the various uses of that upon which we have

looked hitherto with the mere mute gaze of unintelligent carelessness, we should be led at once to direct and conscious thankfulness to God for our deliverance from such a night of error, and to a careful vigilance against the first beginnings of a temper which has shewn itself already to be so fertile in producing evil.

Not less explicit are the warnings left upon our fabrics by the cold, rude, irreverend hand of Puritan desecration. They are indeed far fewer to enumerate because they are marked by privations, not additions ; by the breaking down of carved work with axes and hammers, with an indiscriminating violence which equally assailed the instruments of mischievous superstition and the seemly aids of a devout piety. Puritanism was the natural revulsion of the mind which the Reformation had set free, and which (as was too natural to fallen humanity) swung on the rebound from popish superstition into that dogmatizing irreverence which is the first stage of unbelief. The wanton defacing of the pious works of other times, and all the internal transformation of many of our churches from houses for united worship into something little different from capacious lecture rooms, bears a painful witness of the early flight of devout reverence for God, and of a faithful recognition of His presence amongst men, and so in its truest and highest sense of the spiritual character of the Church. Here then too our warnings are plain. We see that for man's composite nature of spirit, soul, and body, rites and a worship are required, in which all of these shall be engaged. Such a worship we find established in primitive Christianity holding fast to order, discipline, and creeds. Instead of it we find the Puritan establishing a merely intellectual worship, or as he would term it, one purely intelligent and spiritual, and free from the mysticism of sacramental influences. But when we come to trace the course of this system, we find that it soon ran

into the boldest irreligion and the wildest scepticism. And so our double lesson is complete. Rome debased the truth of Christianity by sensual admixture, Puritanism destroyed its vital power by subliming it into a mere abstraction of the human intellect. The issue of both delusions is before us; against the first beginnings of the one and of the other the study of antiquity should place us on our guard.

But the study of ancient times, if it is thus to profit us, must be careful and exact. It is only by reproducing the old life before our eyes in its minuteness and detail that we can learn these lessons from it. To see what were indeed the workings of the spirit of evil, and so to be on our guard against its delusions, we must not have general abstractions before our eyes, but the living, feeling, thinking, acting men, whom it betrayed of old, with all the multiplied details of their daily individual life. And to this it is which Archæology as distinct from history specially applies itself. Therefore does it pore patiently over inscriptions, and laboriously decypher legends, and scrupulously gather up the traditionary lore of various neighbourhoods, in order that it may reproduce the life of those old days; giving us not mere catalogues of names or records of great acts, but the complete picture of the earlier day with its filling in of light and shadow, and its play of human motive, action, and character; that we may see how men triumphed and were vanquished then, by seeing how they lived, and felt, and were tempted, and acted, yielded or resisted, and so may place ourselves with our circumstances amongst the workings of the powers who aided or misled them, and see to what we may trust and what we must resist, and how we may confront their opposition.

Here then are the uses of that which, if it be not followed for such a purpose, is at best but a harmless recrea-

tion, and may soon degenerate into busy and engrossing trifling. But on the other hand, it is not to be denied that to such a study of antiquity certain dangers are attached, and of them the Archæologist should be conscious, that against them he may be upon his guard. Now the master danger from which all others spring is this; lest the lover of antiquity should be tempted rather to seek to go back into that old time, than to let its curious lights cast their beams upon the present; lest he should forget that the life only of that old time was what gave it worth, and that his object should be to strengthen the life of this present time; lest whilst gazing affectionately upon the outward trapping of circumstance, (which is of moment only as it witnesses of life within,) he should grow to value for themselves those outward things, and seek to reproduce them upon this living world.

For even if those early accidents were altogether harmless, the attempt to reproduce them would be not a little mischievous. It would turn practical men into busy triflers; it would make them poor mimes of the departed; dressed up antics in an unreal show. In artistical, in literary, in scientific, in political, in social, in religious life, it must be so. The very reptile does not seek to reoccupy its sloughed and cast-off skin. And man cannot return to the dressings and outer habits of another stage and era of his being. His life will not flow backward. That which was its natural outward circumstance and manifestation of old amongst our fathers, is not so now amongst us their children: to strive to reproduce that instead of striving to perfect our own life, would be to seek to dress up young May in the russet hues and decaying leaves of the departed autumn, or to make the old man young by dressing him in the clothes of his boyhood. It would be to deny to life that first great quality of continual progression, so well

pointed out by our great English philosopher when he says, "Antiquity deserveth that reverence that men should make a stand thereupon, and discover what is the best way; but when the discovery is well taken, then to make progression^a." The painter who instead of seeking in his own day to be filled with the spirit which made the masters of his art great, contents himself with reproducing their manifestation of life, degenerates into the servile copyer. The architect who instead of forming his own taste by a wide and careful study of the best models, and then trusting himself to the inventions of his own attempered genius, does but put together remembered shreds of ancient work, will give us instead of a living whole, a patchwork collection of dead bones. In politics he who in his fondness for every feature of the past would reverse the onward progress of all times, becomes a mere obstruction over which the wheels of business roll with crushing weight and somewhat disturbed motion; in religion he who goes back with fantastic fondness to the accidental garb in which of old she robed herself, can hardly fail of being lost in frivolity or formalism. In truth the attempt to go back is a virtual denial of the continuance and reality of life; it is a surmise that it was not in life that the old strength lay, but in the outward form, and that if we would now set up again out of the dust in which it has been decently interred that antique form, we too should have from it that strength which we never can have whilst we seek for it in anything short of the energy of life.

But if the attempt to reproduce the merely harmless past is thus mischievous, far greater are the evils which from another cause too often wait on such a reproduction. For that which is by such a process ushered into a re-birth, is

^a Advancement of Learning, book i.

quite as often the fault and error as the harmless outward form of the departed time.

And this is a fatal treason against truth and life in all their multiform and exuberant blessedness. To go back to earlier faults is for a man to add consciously to the natural evil of maturity the follies and the vice which he outgrew in youth. It is to read backward all the writings of God's providence. For to speak again in the words of Lord Bacon, "*Antiquitas seculi juvenus mundi*. These times are the ancient times when the world is ancient, and not those which we account ancient *ordine retrogrado*, by a computation backward from ourselves^b."

Such conduct has moreover this aggravation, that whereas those before us fell into errors, not seeing plainly that the path by which they went astray was indeed another than the true path, or what was its appointed end, we must err in spite of the warning of their fall, and with a careless walk ripened into perverse wilfulness.

This is the very fault which has been deemed to bring the guilt of heresy on those who, in defining matters of the faith, have adopted, after experience had shewn its danger, language which before its erroneous tendency was known had been innocently used. Yet that such a danger does beset such pursuits as ours, not speculation only, but experience proves. Men may for example become so enamoured of the antiquity they study, that they may desire to restore the very words and customs, out of which, as we know by sad experience, the evils of the papal system were formerly developed.

Against such a danger then let us be on our guard; let all our studies of antiquity be so conducted that they may never lead us to tamper for an instant with that which drew on heretofore such fatal darkness; let us look at

^b Advancement of Learning, book i.

these records of past superstition, not with the craving interest with which Israel was forbidden to enquire into the heathen worship round her, but as men lately bewildered in a forest or lost in some oppressive fog, look back upon the frowning outline or the curtained veil from which they have passed so recently to light and freedom, thanking God for their deliverance, and humbled that they do not better use their blessed freedom.

If in this healthy spirit we look into the past, the study of its features will be profitable to us; and we shall be altogether free from the first of those dangers, the bare possibility of increasing which made me, as I have already said, hesitate in joining this association. We shall too by such a course use the best means within our power to prevent the other main dangers of which I feared the possible occurrence, I mean the establishing hereby amongst ourselves a new ground of mutual suspicion and of separation.

If in spite of all our honest endeavours such should be the fruit of this institution, I for one shall desire to see its course, however otherwise blameless, brought peacefully to a close. We cannot, I am well convinced, afford to risk for any secondary advantages the introduction amongst us of any new grounds of suspicion and disunion. We have, whether we be lay or clerics, male or females, as members of this Church and nation, as great, as difficult, and as necessary a work to do amongst our fellow countrymen around us, as was ever entrusted by the providence of God to any generation. *The* great hindrance to our doing perfectly this work is our want of mutual trust, allowance, concord, and co-operation.

This evil I would not for any secondary object, however excellent, consent knowingly to magnify or strengthen. Finding that a desire existed to form this institution, I have joined

it for this end greatly amongst others, that I may if possible prevent its becoming a post of party conflict on the one side or the other. Should we be able to banish from us all encouragement of evil, should our honest purposes be so well understood by all our brethren that they will view without suspicion this our institution, I shall rejoice heartily in its foundation ; but should the dangers at which I have glanced appear amongst ourselves, or should our gathering be a ground for aggravated discord, you, I doubt not, will agree with me, that we should purchase our amusement or instruction at too dear a price if we obtained it only with the counter-balancing of such a loss.

ARCHITECTURAL AND ARCHÆOLOGICAL SOCIETY

FOR THE

County of Buckingham.

REPORT,

READ AT THE ANNIVERSARY, ON THURSDAY, JULY 27, 1848.

YOUR Committee, in this their first Report, have the satisfaction of congratulating the Society upon the success of our proceedings hitherto, which has exceeded their sanguine expectation, and upon our hopeful prospect of continued progress under present favourable auspices.

Numerous residents in all parts of the county, gentlemen and clergymen, have already authorized the enrolment of their names in our list of Annual Subscribers, and other gentlemen of literary or professional fame have been elected Honorary Members.

The thanks of the Society are due to those gentlemen of high position and influence in the county, and to the Ven. the Archdeacon of Buckingham, who have accepted the office of Vice-Presidents, and especially to the Right Rev. Prelate, the Lord Bishop of the Diocese, who now occupies the chair, in deed as well as in title, our President.

Thanks are also due to our Treasurer and other officers.

Our Society has been received into union and has kept up a friendly intercourse with the Oxford Society for Promoting the Study of Gothic Architecture; the Cambridge Architectural Society; the Exeter Diocesan Architectural Society; the St. Alban's Architectural Society; and the Bedfordshire Architectural and Archæological Society.

Several papers of interest and value, on various subjects connected with the design of the Society, have been read by different Members at the two Quarterly General Meetings held in January and April of the present year; of these some have since been printed for publication.

Other valuable communications, chiefly on local topics, relating to Architectural and Archæological remains, have been received by your Committee, including notices of several parish churches in the county.

Many presents have, from time to time, been made to the Society, of drawings, brass-rubbings, books, &c. ; and elementary works upon architecture, antiquities, heraldry, ancient armour, &c., have been purchased out of the Society's funds for the use of Members.

Your Committee have received rubbings or notices of several brasses existing in parish churches of this county, which are not mentioned in any catalogue yet published. It will be their endeavour to make up a complete list of these interesting monuments, with a view to publication.

The attention of your Committee has been directed to the ruinous state of two beautiful churches in this county; viz., St. Lawrence, Upton, and St. Peter's, Quarrendon; but hopes are held out in both cases of their effectual restoration.

Reports of the restoration of the parish churches of Worrenhall, Aylesbury, Iver, and Wavendon, and of new churches at Linslade, Hambledon, and Prestwood, all in this county, have been laid before your Committee in the course of the present year.

Your Committee are desirous of receiving plans for schools and parsonage houses. They will be glad also to receive information or illustrations of domestic and military, as well as of ecclesiastical, Architecture generally; especially any relating to the remains of manorial houses in this county.

The funds of the Society have hitherto been found amply sufficient for its general purposes, while the low amount of subscription has enabled many to become Members who might otherwise have been excluded. At the same time, of course, the more numerous the Subscribers, the more effective may the operations of the Society be expected to be.

In conclusion, they would observe in the words of their original manifesto, that "success in the undertaking must now mainly depend upon the activity of individual Members in different parts of the county, whether in supplying the desired information or in stirring up their neighbours to aid the designs of the Society." "Attention being chiefly directed to *local* remains of antiquity, it is hoped that the result may be, the collection of materials sufficient to complete and illustrate the topographical history of the county."

CIRCULAR PROSPECTUS.

A NUMBER of gentlemen having agreed to establish an Architectural and Archæological Society for this county, a preliminary Meeting was held in the vestry-room, Aylesbury church, on Tuesday, November 16th, 1847, for the purpose of incorporating Members, framing Rules, and electing Officers and a Committee. The result of proceedings at the Meeting is appended.

The promoters of the Society accordingly now feel themselves in a position to come before the public, and to invite other residents in the county to join them in the undertaking.

Similar Associations have been already instituted in many parts of the kingdom, including the neighbouring counties of Northamptonshire, Bedfordshire, Hertfordshire, and Oxfordshire. An unparalleled rapidity of advancement in the sciences proposed for study has been the consequence. For, first, the Societies themselves are the natural product of a prevailing popular taste, exerting itself in this direction; and, then, by the introduction of system and combined efforts in the pursuit of a particular branch of knowledge, they have tended to develope and mature, to direct and apply, individual studies and genius; while, lastly, the amount of practical information and sound critical skill brought to bear, through sources thus newly opened, has placed a wholesome restraint upon the extravagancies and mistakes of ill-instructed zeal.

The constitution and object of this Society are the same as those of similar institutions; attention being chiefly

directed to *local* remains of antiquity. A printed list of "Desiderata" is distributed with this Circular; and it is hoped that the result may be, the collection of materials sufficient to complete and illustrate the topographical history of the county.

In order to extend the influence and usefulness of the Society as widely as possible in the county, and among different classes, the ordinary annual subscription has been fixed at a low rate. Larger contributions will of course be willingly received, either as special donations or a higher amount of subscription.

Success in the undertaking must now mainly depend upon the activity of individual Members in different parts of the county, whether in supplying the desired information or in stirring up their neighbours to aid the designs of the Society.

The Society especially invites its Members to examine every Ecclesiastical building in their power, and to read Notes and exhibit Illustrative Drawings, &c. at the Meetings; to read before the Society Original Papers on any of the subjects connected with its design; and to contribute Books and Drawings to the Library and Portfolio.

It is requested that communications be addressed to the Honorary Secretaries.

On behalf of the Committee,

ARTHUR BAKER, Parson's Fce, Aylesbury,	} <i>Hon.</i> <i>Secs.</i>
G. LATHOM BROWNE, Temple Street, Aylesbury,	

R U L E S.

I. OBJECT.—That the object of the Society shall be, to promote the study of Architecture and Antiquities, by the collection of books, drawings, models, casts, brass-rubbings, notes, and local information, and by mutual instruction at Meetings of the Society in the way of conversation, and by reading original papers on subjects connected with its design.

II. CONSTITUTION.—That the Society shall consist of a President, Vice-Presidents, two Secretaries, a Treasurer, two Auditors, Honorary and Ordinary Members, being in communion with the Church of England; of whom the Bishop of the Diocese for the time being shall be requested to accept the office of President; the Archdeacon of the county, being a subscriber, shall be considered *ex officio* one of the Vice-Presidents; and the other Officers shall be elected at a General Meeting of the Society; and that every candidate for admission to the Society shall be proposed and seconded in writing at a General Meeting, according to the annexed form, and balloted for at the next Meeting, one black ball in five to exclude; and that on the election of a Member, one of the Secretaries shall send him notice of it and a copy of the Rules.

III. GOVERNMENT.—That the affairs of the Society be transacted by a Committee consisting of the President, Vice-Presidents, Secretaries, Treasurer, and twelve Ordinary Members, elected at a General Meeting of the Subscribers; and that three do constitute a quorum; further, that all Deans Rural in the county, being Subscribers, be considered *ex officio* Members of the Committee, exclusive of the twelve elected; and that Members of the Committee in any neighbourhood may associate other Members of the Society with themselves for local purposes in communication with the Central Committee.

IV. FINANCES.—That each Member shall pay an Annual Subscription of not less than Five Shillings, to be

due on the first of January for the current year; or shall compound for the same by one payment of £5. And that if any Member's Subscription be in arrear for one year he may be removed from the Society, after three month's notice to him from the Treasurer, at the discretion of the Committee. Excepting, that all persons holding the office of Churchwardens in any parish of the county, be placed, on the recommendation of the Clergyman of their respective parish, and with the sanction of the Committee, on the list of Members without payment.

V. MEETINGS.—That the General Meetings of the Society be held once a quarter, or oftener, on days to be fixed by the Committee, of which due notice shall be given; and that the Committee meet on the first Thursday in each month at Two o'clock, or oftener if required. And that each Member may be allowed to introduce Visitors at all General Meetings.

VI. PROPERTY.—That all Books, Drawings, Papers, and other property of the Society, be kept by the Secretaries for the use of Members, subject to the regulations of the Committee.

VII. RULES.—That no new Rule shall be passed, and no alteration made in any existing Rule, unless notice of the proposed new Rule or alteration shall have been given at the preceding General Meeting.

FORM REFERRED TO IN RULE II.

We, the undersigned, do hereby recommend _____
 _____ *being in Communion with the*
Church of England, to be an _____ Member of the
Architectural and Archæological Society for the County of Buckingham.

Proposer, _____

Seconder, _____

Dated _____

DESIDERATA.

Information and illustrative Drawings on the following points from localities in the County, viz.

I.—TRACES of ruined Castles or Mansions. Their date and history.

II.—Religious Houses. Ditto.

III.—Ancient Roads. Encampments. Barrows. Baths. Pavements. Vessels. Weapons. Coins. Or other Relics.

IV.—Legendary Wells. Caves. Historical Monuments.

V.—Local Traditions or Records; Legends or Customs.

VI.—Extracts from Parish Registers.

VII.—Ancient Service-books. Manuscripts. Illuminations. Early Printed Books and Woodcuts.

VIII.—Ancient Embroidery and Needlework. Plate and Jewellery. Seals. Carved Wood and Ironwork. Sculpture.

IX.—Provincialisms. County Families. Etymology of Names of Places.

X.—CHURCHES.

1.—Dedication. Date. Style (pure, transitional, or mixed?). Ground plan. Material and Masonry (ashlar, rubble, herring-bone, long and short?). Form (position of tower, chancel, nave, aisles, transepts, porch, sacristy, chapels, galilee, crypt?).

2. — CHANCEL, — (or *Apse*;) Measurement; East and Side Windows, lychnoscope; Altar (stone or wood?) and covering; reredos; Elevation (number of steps to sacra-rium and from nave?); rood,—screen, loft, and staircase; rails; stalls (returned?), desk, miserere, and poppy-heads; tiles; painted glass;—Arch (span, mouldings, capital?)

hagioscope; Easter Sepulchre; credence; aumbrye; piscina (orifice and shelf?); sedilia; priest's door; roof (open or ceiled?)

3.—NAVE; measurement; inclination from tower or chancel; number of bays; roof; clerestory; arches and piers; corbels; seats (or pews?); pulpit (wood, stone; position; hour-glass-stand?); Prayer-desk, eagle, lettern, faldstool; Font (position; style; cover, lead, gutter?) pavement; roof (wooden, groined, ceiled; pendants, bosses, carved angels?) doors (north, south, west?); alms-box.

4.—AISLES (nave or chancel?); number (north or south?); measurement; windows (square, round, pointed, splay, feathered?) roofs (gabled, lean-to?)

5.—CHAPELS, AND CHANTRIES; piscina; Sepulchre; monumental effigies; niches; parclose.

6.—TOWER, Bell-turret, Spire; (central or west?) Tri-forium (one or two?); Bells (number, inscription, Saints-bell?) windows, buttresses.

7.—PORCH; position; parvise; arcade; door (spandrels, label, tympanum, stanchions?), benatura.

8.—EXTERIOR ROOF; material (lead, tile, slate, thatch?) pitch; parapet; pinnacles; crosses; ridge-tile; gurgoyles; crockets.

9.—SACRISTRY; (one or two stories?); position; roof (lean-to, or gable?) window; altar, or piscina; external door; chest; church-plate, candlesticks; ancient vestments.

10.—CHURCHYARD; coped and head stones; stone coffins; cross; well; yew; lychgate.

11.—Brasses; incised slabs; monumental effigies; frescoes.

• 12. Historical Associations relating to the Church.

LIST OF OFFICERS FOR 1848.

President.

THE RIGHT REV. THE LORD BISHOP OF OXFORD.

Vice-Presidents.

The Ven. Archdeacon Hill	R. R. Clayton, Esq.
Sir Robert Frankland Russell, Bart.	T. Raymond Barker, Esq.
Rev. Sir H. Foulis, Bart.	W. Lowndes, Esq.
C. G. Du Pre, Esq., M.P.	T. T. Bernard, Esq.

Treasurer.

T. Tindal, Esq.

Auditors.

Rev. F. Cox		Rev. C. Lloyd.
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Hon. Secretaries.

Rev. A. Baker
G. Lathom Browne, Esq.

Committee.

Ex-Officio—

The above Officers	
Rev. H. Bull	
Rev. J. W. Cartwright	} Rural Deans.
Rev. T. Horn	
Rev. J. Pigott	
Rev. R. N. Russell	

Elected

Rev. S. T. Adams	Rev. J. R. Pretyma
Rev. J. Cockerton	Mr. E. Redhead
Rev. E. Elton	Rev. W. H. Ridley
Mr. J. K. Fowler, Jun.	R. Rose, Esq.
Mr. T. Field	Rev. J. Statter
Rev. W. H. Kelke	A. Tindal, Esq.

Names of Members already admitted.

Adams, Rev. S. T., Rector of Great Horwood, Bucks
 Anstice, Rev. R., Perpetual Curate of Wigginton, Tring

Baker, Rev. Arthur, Curate of Aylesbury
 Banister, Rev. E., Curate of Tring
 Barker, T. Raymond, Esq., Hambledon, Bucks
 Barnett, Rev. J. P., Northampton
 Barret, Rev. W., Curate of Buckland, and Stoke Mandeville, Bucks
 Batty, Rev. R. E., Curate of Drayton Beauchamp, Bucks
 Baynes, E., Esq., Aylesbury
 Bernard, T. T., Esq., The Priory, Lower Winchendon, Bucks
 Bingle, Mr., Aylesbury
 Boyce, Rev. H. L., Curate of Oving
 Brown, Mr. J., Aylesbury, National Schoolmaster
 Browne, G. L., Esq., Aylesbury, and 3, Brick Court, Temple, London
 Bull, Rev. H., Perpetual Curate of Lathbury, Bucks, Rural Dean
 Burgess, Rev. Bryant, Curate of Slapton, Bucks
 Burgess, Rev. W. J., Perpetual Curate, Lacy Green, Bucks
 Burgess, F., Esq., R.N.
 Burney, Rev. H., Rector of Wavendon, Bucks

Cartwright, Rev. J. W., Rector of Oakley, Bucks, Rural Dean
 Cheese, Mr. J., Aylesbury, Pupil Teacher, National School
 Clayton, R. R., Esq., Hedgerly Park, Bucks
 Cockerton, Rev. J., Rector of Turweston, Bucks
 Cox, Rev. F., Perpetual Curate of Upper Winchendon, Bucks
 Cuxson, Rev. G. A., Curate of Dunton, Bucks

Drake, Rev. W., Coventry
 Du Pre, C. G., Esq., M.P., Slonedean, Beaconsfield, Bucks

Ellis, Rev. J.
 Elton, Rev. E., Curate of Bierton, and Stoke Mandeville, Bucks
 Erle, Rev. C., Rector of Hardwick, Bucks
 Evetts, Rev. T., Prestwood, near High Wycombe, Bucks

- Field, Mr. T., Aylesbury
 Ford, Rev. R. R., Curate of Addington, Bucks
 Foulis, Rev. Sir H., Bart., Rector of Great Brickhill, Bucks
 Fowler, Mr. J. K., Jun., Aylesbury
 Fowler, Francis, Esq.
 Franks, A. W., Esq., Trinity College, Cambridge
 Goodall, Rev. J., Bromham, Beds, and Dinton Hall, Bucks
 Grover, Rev. H. M., Rector of Hitcham, Bucks
 Hewett, J., Esq., Trinity College, Cambridge, Secretary of Cambridge
 Architectural Society
 Hill, the Ven. Justly, Archdeacon of Buckingham
 Hill, Rev. G., Curate, Halton, Bucks
 Holt, Rev. R., Curate of Ivinghoe, Bucks
 Horn, Rev. T., Rector of Mursley, Bucks, Rural Dean
 Humphrey, Rev. S., Weedon, Bucks
 Hunt, Z. D., Esq., Aylesbury
 Irwin, Rev. J. J., Curate of Steeple Claydon, Bucks
 Kelke, Rev. W., Hastings, Rector of Drayton Beauchamp, Bucks
 Lowndes, W., Esq., High Sheriff, Bury, Chesham
 Lowndes, Rev. C., Curate of Hartwell, Bucks
 Lloyd, Rev. C., Rector of Great Hampden, Vicar of Great Kimble, Bucks
 Manning, C. R., Esq., B.A., Corpus Christi College, Cambridge, Vice-
 President of Cambridge Architectural Society
 Marsh, Rev. J., Weedon, Bucks
 Mayne, Mr. S., Aylesbury
 Menzies, Rev. F., Curate of Hambledon, Bucks
 Morris, W., Esq., Bedgrave, Aylesbury
 Owen, Rev. E., St. Leonard's, Bucks
 Owen, Rev. E., Jun., Rector, Halton, Bucks
 Oxford, Right Rev. Lord Bishop of, President
 Parkinson, W., Esq., Aylesbury
 Pigott, Rev. J., Vicar of Hughenden, Bucks, Rural Dean
 Prest, Rev. E., Sanderton, Bucks
 Pretymann, Rev. J. R., Vicar of Aylesbury
 Prickett, E., Esq., Aylesbury
 Redhead, Mr. E., B.M., Oxford, Organist, Aylesbury
 Ridley, Rev. W. H., Rector of Hambledon, Bucks
 Rose, Richard, Esq., Aylesbury
 Russell, Sir R. Frankland, Bart., Chequers Park, Bucks
 Russell, Rev. R. N., Rector of Beachampton, Rural Dean

Slater, W., Esq., Architect, Guilford Street, London
 Smith, Rev. W. R., Rector of Hulcott, Bucks
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 Stevens, Rev. J., Curate of Fleet Marston, Bucks
 Stratton, Mr. H., Aylesbury

Thompson, Rev. J., Rector of Cublington, Bucks
 Thompson, Mr. W., Aylesbury
 Tindal, T., Esq., Aylesbury, Treasurer
 Tindal, A., Esq., Aylesbury
 Tindal, W. T., Esq., London
 Tindal, Rev. H., Curate of Springfield, Essex
 Turner, Rev. A., Vicar of Whitchurch, Bucks
 Turner, Rev. J., Marsworth, Bucks

Woodward, Rev. F., Curate of Aston Abbots, Bucks

Yelloly, Rev. J., Perpetual Curate of Tring

Honorary Members.

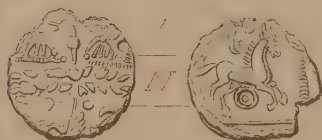
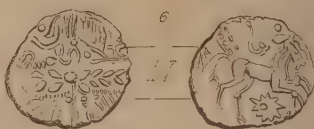
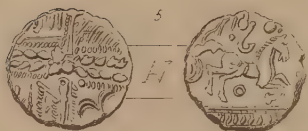
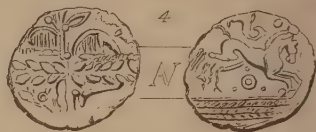
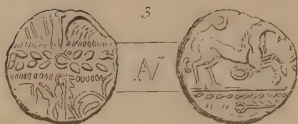
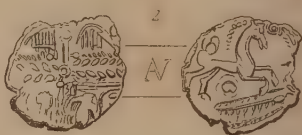
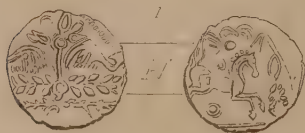
Rev. C. Boutell, M.A., Rector of Downham Market, Norfolk
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 J. A. Repton, Esq., Springfield, Essex
 G. G. Scott, Esq., Architect, 23, Spring Gardens
 Mr. W. W. Thompson, Stonemason, Aylesbury
 Mr. Thomas Young, Churchwarden, Great Horwood, Bucks

Societies in Union.

The Oxford Society for Promoting the Study of Gothic Architecture
 The Cambridge Architectural Society
 The Exeter Diocesan Architectural Society
 The St. Alban's Architectural Society
 The Bedfordshire Architectural and Archæological Society.

OXFORD :

PRINTED BY I. SHRIMPTON.



RECORDS
OF
BUCKINGHAMSHIRE,

BY THE
Architectural and Archæological Society

FOR THE
COUNTY OF BUCKINGHAM.

~~~~~  
PART I.  
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AYLESBURY:
PRINTED BY JAMES PICKBURN, TEMPLE STREET.

1854.

P R E F A C E.

In issuing the present series of papers as recommended in the Report read at the General Meeting of the ARCHITECTURAL AND ARCHÆOLOGICAL SOCIETY FOR THE COUNTY OF BUCKINGHAM, Jan, 2nd, 1854, there are two objects which the Committee especially desire to promote, viz.—

1. The diffusion of correct information on all subjects which fall within the cognizance of such a Society, and

2. The collection and preservation of such materials as may serve to illustrate the history of the County.

For this purpose, the papers will not only contain accounts of those features of Architecture, or Antiquities, to which attention has already been drawn, (though many of these are but partially known,) but also, and more especially, of those which have hitherto been almost or entirely overlooked, or which shall from time to time be discovered.

Many such have to our own knowledge been brought to light in the restoration of Churches, or removal of parts of ancient Buildings; many by the plough and spade of the agriculturist, or excavator: many more, doubtless, have perished unnoticed, or

forgotten, for want of some storehouse in which at least their memory might have been preserved. Such discoveries are now especially likely to be made, at a time when Church restoration is daily progressing, and new railways are contemplated through the County. Nothing need be said to shew the interest which these must possess, nor of their value to the Architect or Antiquarian. Besides this however, they may be of the utmost importance to the landed proprietor, or to the historian, by bearing independent testimony on some doubtful point; while a collection of such isolated facts, though some might appear unimportant in themselves, may form the nucleus of a County history, which could not be gathered with accuracy from other sources.

A great amount of such information has already been collected in the form of papers read at the General Meetings of this Society: more has been gathered by individual Members, and others who have communicated the result of their researches to the Society: and much also that is interesting and useful has been culled from curious and scarce documents, and other records which would not otherwise have been likely to reach those by whom it will be most valued. Hitherto however this information has scarcely been used by Members of the Society; still less by others who might be interested in it; and it has never appeared in such a shape, that any person might collect and pre-

serve it for himself. It is hoped that this may be remedied by the present series, which is intended to circulate at least the most valuable of the materials alluded to, those especially which possess the greatest *local* interest.

Besides the above, which will generally supply the longer articles, it is proposed to reserve a space in each number for *shorter* communications. This portion is intended to contain authentic information on all subjects bearing upon the History, Antiquities, or Architecture of the County. Here will appear notices of all Archæological discoveries, of Churches or other edifices built, wholly or partially restored, or (if from any circumstance it should so happen) destroyed. Objects worthy of note in each locality in the County, will in turn be pointed out. Here will be published such extracts from old Registers as may contain curious and important information; while matter of a lighter and more amusing, though often not less valuable kind, may be found in the accounts of local phrases, customs, and traditions.

Enough has already been said to shew the importance of such a collection of facts connected with the County. It only remains now to state, that after all the exertions of the Committee to attain completeness, the success of the undertaking must depend mainly upon the co-operation of those who are able to furnish information on the points

which have been mentioned. Most, it is believed, will gladly avail themselves of the opportunity thus afforded of so easily turning to good account the information that may be at their disposal ; and there are few, who are not at some time or another able to contribute *something* to such a store of materials. Only, let none be deterred from making their communications by an idea that information on the same subject *may* possibly be obtained from other sources, or that it is not sufficiently important, or from their own inability, real or fancied, to give a *learned* account. What the Committee chiefly desire, is a plain clear statement of every matter of fact in any way connected with the objects of the Society. In obtaining these, they earnestly solicit the aid and co-operation of the inhabitants of the County, and more especially of their own Members.

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R E P O R T

READ AT THE GENERAL MEETING

OF THE

Architectural & Archæological Society

FOR THE COUNTY OF BUCKINGHAM,

JANUARY 2nd, 1854.

THE ARCHITECTURAL AND ARCHÆOLOGICAL SOCIETY FOR THE COUNTY OF BUCKINGHAM having now existed six years, it has been thought desirable to deviate from the usual practice, and to give a general summary of the objects of the Society, and of its operations during that period. Indeed, in consequence of the resignation of one of the Secretaries, and the illness of the other, it has been found impracticable to draw up a satisfactory Report of the proceedings of the past year.

The objects of the Society are clearly indicated by its name. It appears to have had its origin from a desire expressed in various quarters, that on the one hand our County might not be negligent in preserving those relics of antiquity with which it abounds, or in collecting accurate information respecting them; and on the other hand that a misguided zeal for restoration might not lead to the spoliation of our ancient Ecclesiastical and other Edifices, or to the erection of modern buildings unworthy of those examples which surround us, or unsuited to the purposes for which they might be intended.

It appears to have been with feelings such as these, that a number of gentlemen met together in the Vestry of Aylesbury Church, Nov. 16, 1847, to consider the best mode of carrying their desires into effect. That was the nucleus of our Society.

The first General Meeting was held in January, 1848; and in its first year the Society numbered 55 members,

including the LORD BISHOP OF THE DIOCESE as its President, the then ARCHDEACON OF THE COUNTY, a number of the more influential Clergy, and many of the Laity, amongst whom should be mentioned the late T. TINDAL, Esq., as its first Treasurer. Since that time its numbers have gradually increased, and it has continued to hold General Meetings periodically. At the close of 1849, the Society received a check by the resignation of its Secretary, the Rev. ARTHUR BAKER, who had held that office from the first, and to whose ability and untiring energy in the cause, the prosperity, if not the very existence, of the Society was mainly attributable. His colleague, G. L. BROWNE, Esq., retiring shortly afterwards, three new Secretaries were appointed—the Rev. T. EVETTS, W. HASTINGS KELKE, and W. B. GALE. Mr. Gale retired in 1850; and now your Committee have to record with great regret the resignation of Mr. Evetts, who most kindly undertook at great personal inconvenience, and has for four years most ably fulfilled, the duties of the office. In addition to other losses since its commencement, the Society has during the past year been deprived of one of its Vice Presidents, by the lamented death of ARCHDEACON JUSTLY HILL, and of its Treasurer, by the departure from this neighbourhood of the Rev. J. R. PRETYMAN. To this latter gentleman the special thanks of the Committee are due, for the uniform interest which he has manifested in behalf of the Society, and for the kindness and ability with which he has promoted its objects.

While, however, we regret such losses from among the leading officers of the Society, your Committee cannot but congratulate you upon the acceptance of the office of Vice-President by one who, independently of his position, is so admirably qualified to take a lead in a Society such as ours, as the present ARCHDEACON OF BUCKINGHAM; one whose ability and interest in the work of ecclesiastical architecture have been so practically manifested, as well in the valuable suggestions offered by him relative to the

Churches which he has visited in all parts of the county, as in the active part he has taken for the completion of his own Church in the County Town, the restoration of which had been most judiciously commenced by the late Vicar.

The Committee have the pleasure to state that the other vacancies in the official staff now only require the approval of this Meeting in order to their being satisfactorily filled up. Mr. BAYNES, a member of the Society from the first, having expressed his willingness to accept the office of Treasurer, and the Rev. A. NEWDIGATE, one of the Curates of Aylesbury, having consented to succeed Mr. EVETTS as Acting Secretary.

A feeling of disappointment has arisen rather extensively amongst its members, that the Society has not publicly exhibited more fruits of its labours. And it is candidly admitted that it has not made that effectual progress which might have been expected. Various circumstances have hindered its progress. The change of its officers, combined with the known difficulty of assembling its members in sufficient numbers,—the deficiency of funds, which from the small amount of the subscriptions can scarcely ever suffice to carry out any important object—these may be mentioned as the principal discouragements and hindrances with which the Society has had to contend. Still it has never ceased to exercise some of its most useful functions. Those members who have been present, will not soon forget the very interesting papers which have been read at its meetings, many of which have since been published. Few words might suffice to remind you of the joint meetings with sister Societies which have been held in neighbouring towns, and of pleasant and profitable excursions on those occasions. Such instances as Princes Risborough and Leighton Buzzard and Banbury will readily occur to the members of the Society.

The benefit of such meetings does not pass away with the occasion, nor is it confined to those members who

attend them. For not only do we thus add to our own information by what we hear, and to our own stock of examples by what we see ; but the fact of such visits being made by the Society often creates an interest in its objects where it had not existed before, or revives it where it had languished. In this respect the meetings at Leighton Buzzard and Banbury have been very successful. In the former case it promoted the restoration of the very interesting Market Cross of that town ; and in the latter it led directly to the institution of a local Society of the same character.

But such are only what may be called the more external and apparent operations of this Society. It has also been working in another direction in a less obtrusive but no less useful manner. One of its chief fundamental objects has been to collect such materials and promote such measures as might assist in the compilation or illustration of a complete history of the County. This has ever been kept in view by your Committee. They have lost no opportunity which presented itself of increasing the stores both of its museum and library. The result is, that it is now in the possession of various records, manuscripts, books, drawings, plans of Churches, Schools, and other buildings ; ancient and scarce prints ; coins and other relics of antiquity ; portions of parochial and manorial history ; genealogies of County Families, &c. &c. A Society which has accumulated such a store, if of no other service, has not existed in vain. Nor let it be supposed that this collection will be useful only to the County Historian, or the Antiquary. The possessors of landed property, and indeed various other persons connected with the County, may find such a store of real value.

This collection, however, may be considerably enlarged and enriched, if all the members will endeavour to aid its designs, by communicating information relative to antiquities, or objects of interest in their respective localities.

To awaken a more general interest in the Society, and

to preserve a more extended record of the fruits of its labours, the Committee desire and recommend the publication of a Journal, to be issued quarterly, (should the interest shewn in it justify them in so doing), which should consist of papers and notes illustrative of the History and Antiquities of the County, and Architectural notices, as well as a record of the Society's transactions. The documents of the Society, together with such information as may from time to time be furnished, will, it is believed, be found sufficient to supply the materials for such a Journal.

In order to promote this object, the Committee undertake to collect information in any way bearing upon the objects of the Society, in the various parts of the County in which they reside ; and to communicate such information to the Secretary resident at Aylesbury. It is hoped that members of the Society, and others who may have the opportunity, will aid the Committee by collecting and furnishing information of this kind. With a further view to the gaining and diffusing information, it is intended to revive and continue the practice of holding Annual Meetings of the Society within the County.

In conclusion, your Committee beg to remind the members of this Society that their aims and objects are *practical* throughout. In the study of Archæology their chief design is, as has already been stated, to collect such material as may aid in the compilation of a complete history of the County. While aiming at this, they hope that a profitable experience may be gained from the intimate knowledge of the actions, habits, and motives of our ancestors, which such study alone can impart. In their pursuit of Architecture they seek to gain and diffuse information as to the best and purest models in each successive period of the science. This will lead them to mark those innovations which may be more or less identified with corruptions in doctrine, and to gather from each style its own peculiar merits. Thus, while they

shun the defects, they become better able to take advantage of the excellencies, of the ages which are past.

Pursuing its labours in such a spirit, the Society will best guard itself against the abuses to which they are liable, and which are so well pointed out in the Inaugural Address of the Right Rev. the President. No efforts of the Committee shall be wanting in order to secure harmony and united action in promoting the objects of the Society. And as the fruit of their labours they look not only for a harmless recreation, but for mutual and general edification; and, above all, for the happiness (if it may be so) of having promoted, in however faint a measure, the progress of that Spiritual Temple, the foundations of which are eternal.

ANCIENT BRITISH GOLD COINS FOUND IN
WHADDON CHASE.

Through the kindness of J. Y. Akerman, Esq., we have the gratification of presenting our members with a plate containing several examples of these interesting coins. We are also indebted to him for the following authentic account of the discovery, and a few particulars which appeared in the *Numismatic Chronicle*:—

The coins were discovered in February, 1849, by a tenant of Mr. Lowndes, whilst ploughing a portion of Whaddon Chase, which had been recently cleared and enclosed. The discovery attracted many persons to the spot, some of whom contrived to get possession of nearly one hundred specimens, which have been dispersed. About 320 reached the hands of Mr. Lowndes.

Fragments of an earthen vessel are said to have been turned up where the coins were found; but, on enquiry, we could gather no satisfactory information on this point, and it is not known whether they were contained in some description of urn, or placed in a less fragile depository. The passing and repassing of the plough, had scattered the coins over the surface of the land, and driven many of them nearly half-a-foot into the clay, which was dug out and burnt, whereby several pieces more were recovered.

On visiting the spot, we could perceive no traces of pottery, nor any evidence of the ancient occupation of the spot; but from the name of the field in which they were discovered, "Narbury," we were led to examine the neighbourhood, and our search in a part of the adjacent Chase, yet uncleared, brought us upon a very perfect Roman camp, enclosing an area of about five acres. The vallum and fosse appear to have undergone no material alteration since the position was abandoned.

Though these coins are extremely interesting to the numismatist, it is greatly to be regretted that not a single example of an inscribed coin occurs amongst them. About one fourth consists of pieces of a type already well known, stamped on one side only with the rude figure of a horse, the head grotesquely shaped, and re-

sembling the bill of a fowl, and the limbs disjointed. The rest have, on some examples, a tolerably well-executed figure of a horse unbridled and at liberty, and on the reverse, a wreath dividing the field; one of the divisions being filled up by various unknown objects, the other by a flower which we shall not attempt to describe with the pen, but which is accurately represented in the engraving No. 1. The more perfect striking, and fair preservation of some of the coins of this description, enables us to identify others of less perfect type.

It is not easy to discover the meaning of the types of British coins of the degenerate class, to which these pieces certainly belong. The progress of corruption of design seems to us to have been sometimes influenced in a great measure by the skill, or want of skill, of the engraver; but we shall not err much in the conjecture, that these coins are of a later period than those of Cunobelin, with the wheat-ear and rampant horse. We hold in common with the numismatists of the Continent, that the rudest coins of this class are the latest; and with this view, we do not hesitate to ascribe the Whaddon Chase coins to the important period just previous to the annexation of Britain as a Roman province; * a period on which but little light is shed by Dion Cassius, and the history of which, owing to the loss of a most important book of Tacitus, must be investigated principally by means of the few numismatic monuments which have descended to us.

A person residing in the village of Whaddon showed us a coin similar to those of the first seven specimens, which was found by a labourer in a part of the Chase about five years ago; but he could give us no particulars as to the precise spot where it was picked up.

As before observed, it is all but hopeless to attempt an illustration of pieces which bear no traces of inscription, nor any very satisfactory indication of what may have been the prototype, for we must regard them as belonging to the class of degenerate British coins. All that can be done, therefore, is to chronicle their finding, and patiently wait the chance of future discoveries.

Any conjectures as to the accident which led to the deposit of these coins in such a place; whether they were

* The resolute struggle of the Britons for their independence ended in this part of the island.

the produce of plunder, or the buried hoard of a British chieftain, or the spoil of some Roman soldier located in the adjacent camp, are questions which may amuse, but can elicit nothing of value to the antiquary.

The average weight of these coins is just under 90 grains, Troy; a very few only exceeding that weight by half a grain. Though so truly adjusted, however, their fineness varies considerably. They may be estimated at about 12s. each, being inferior to our gold standard, and alloyed with silver.

The spot where the coins were found is called "Narbury." Knowing this to be a provincial form of Norbury, or Northbury, Mr. Akerman said that he was not surprised at finding a fine Roman camp in an adjacent part of the Chase not then cleared. The fosse and vallum were quite perfect, enclosing about five acres.

On hearing of the discovery of the Whaddon Chase coins, Mr. Lowndes, as Lord of the Manor and owner of Whaddon Chase, instituted a legal inquisition, an account of which, as founded on the ancient law of Treasure Trove, may not be without interest.

Evidence of the discovery having been given before the Coroner D. P. King, Esq., the Solicitor on behalf of Mr. Lowndes, Lord of the Manor and ancient Chase of Whaddon, produced a grant given by King James the First, in the fourteenth year of his reign, to "George Villiers, Knight, Master of the Horse, one of the Gentlemen of the Bedchamber, and a Knight of the Garter, &c.," of "the manors of Whaddon and Nash, the Queen's Park in Whaddon, the Chase in Whaddon, with all coppices, mines, goods and chattels abandoned, goods and chattels of felons, fugitives, etrays, franchises, liberties, &c., of every kind, nature, or sort."

The Coroner stated to the Jury his having received notice of the finding, and consequently the obligation (by his office) to make such a novel inquiry: and then explained the law as affecting Treasure Trove, and the operation of the grant from the Crown. The Jury found that Mr. Lowndes was, as the present Lord of the ancient Chase, entitled to the coins.

ANTIQUITIES OF THE CHILTERN HILLS.

BY THE REV. W. J. BURGESS, M.A.

There is a certain celebrity attached to the name of the Chiltern Hundreds, nominally those of Stoke, Desborough, and Burnham, from the fact that a seat in the Lower House of Parliament is vacated by accepting the Stewardship of the said Hundreds. The Stewardship has this efficacy, because it is still held as a Royal Appointment; and indicates the time when this forest tract of hill-country required the appointment of Two Knights or Wardens, to act on behalf of the King, for the protection of his liege subjects dwelling in or travelling through these parts. Thus it was an office, speaking more favourably for the Royal care, extended over the subject, than for the security and moral condition of the Chiltern country. The necessity of such a Stewardship implies too clearly a degree of wildness, violence, and lawlessness existing in this unreclaimed part of the country.

But the same wild and woodland features which secured for the Chilterns the unenviable notoriety of the Royal Stewardship, favoured also another purpose, for which this line of country was distinguished. This was the amusement of hunting pursued by the Royal Masters of the Chiltern Knights or Stewards. Here might the beasts of chase be found in abundance, undisturbed by the cultivation of the land, unmolested by the busy haunts of men, alike hateful and hostile to the wild boar and other like animals *feræ naturæ*.

That Edward the Third, and his chivalrous son, the Black Prince, frequented this country, is well authenticated by the fact, that in the town of Princes Risborough the Black Prince held a Castle and Demesne, the foundations of the Castle being at this day visible near the church: whilst another seeming indication of the presence of these great personages among the Chiltern Hills, is afforded by the amusing and unpoetical stanza, which imputes to an ancestor of the long-descended family of Hampden, the loss of three manors at once, in consequence of an early outbreak of antiregal independence of cha-

racter, in the shape of a blow administered by the Hampden to the Prince. The stanza is as follows :

“Tring, Wing, and Ivinghoe,
Hampden did forego,
For the striking of a blow,
Right glad to escape so.”

But whilst we may believe that the King visited the house of Hampden, and perhaps joined him in a friendly hunting excursion, the fact that the manors in question could not have been thus confiscated because they never had belonged to the Hampden estate, leaves us in the conviction, that there was no such stain upon the loyalty of John Hampden's ancestor, and that he was a better subject than his calumniator was a poet.

The occasional visits of Royal persons to the sequestered haunts of the Chilterns appear also indicated by the significant names of many places among them. Thus we have King's Wood, near St. Leonard's, with King's Ash, and King's Gate, King's Beech, also a venerable tree in the valley below Hampden House, may have witnessed the time when the Monarch partook of his twelve o'clock dinner under its shade, literally “*recubans sub tegmine fagi*.”

Of the Chiltern Hills as a natural feature of the country, those who know them may well speak with pleasure; for it is this district of varied scenery that adds a picturesque quality to the generally monotonous county of Bucks. Taking their rise in Cambridgeshire, and there known as the Gog-Magog Hills, this chain of heights runs through Hertfordshire and Bedfordshire, and entering this county by Ivinghoe, at a very fine elevation, runs across in a south-west direction, and leaves it at Chinnor in Oxfordshire. Through Oxfordshire, the Chilterns pursue their course with the same bearing, and in a line but little broken or varied; until after receiving the Thames from the Vale of Oxford, at Goring and Streatly, they change at once their course, and running due westward, form the line of the Berkshire Chilterns, on one of which, near Newbury, is incised the gigantic and rude figure of a horse, well known round all that country.

But if Buckinghamshire falls in for but a narrow section of these conspicuous hills, it receives its full share of their characteristic beauty or boldness. Viewed from the Vale of Aylesbury or of Thame, the appearance of the

hills is that of a high rampart of table-land, of very uniform level, its front to the vale here green with downy turf, there clothed with native and characteristic beechen wood. The escarpment of this high land is very often broken into deep recesses, and penetrated by vallies in some cases, as at Tring, Wendover, and Risborough, running through the chain eastward into the sloping country within the Range. Viewed in profile, the hills present a series of lofty slopes, and bold brows or headlands, some of very sharp descent, and turfed, others covered with hanging woods, in which are found the box and juniper, as well as the ash, oak, and beech. These eminences, attaining the height of 910 feet above the sea level, are all distinguished by that roundness of outline which the Geologist recognizes as peculiar to the chalk formation, of which the Chilterns form a distinguished example: although within the range, at about four miles from the summit, runs a line of hard sandstone boulders, claiming no kindred with the great masses in which they are embedded. It may be observed further, that this platform of high land, showing invariably its steepest face on the north-west limit, is penetrated by vallies running into it at intervals from the plain which carry off its waters. It is at the opening of the vallies or among the declivities of the hills, that there are found those hanging woods and wild glades, which have gained for such spots as Velvet Lawn or Bledlow, their well deserved name for picturesque beauty. Within the high rampart of the hills slopes gently down, for many a mile to the south-eastwards, what may be termed the Chiltern country. It forms a high but undulating tract of hill, vale, and wood, in which the upland Hamlets, with "secure delight," have invited and might still invite the visits of a Milton and in which quiet and picturesque farms, country towns and villages, seated generally by the brook in the vale, a few pleasant with some noble mansions, may claim for the district a character for cheerful rural beauty. Assuredly, from an acquaintance of some years with this country, the writer can promise the lovers of good exercise, fine air, and pleasant scenery, many an agreeable walk or ride over the open commons, or through the shady lanes and fertile fields of this variegated hill country. Let the scenery of Marlow, Missenden, Penn, and Wycombe attest that this is no undue partiality.

Viewed, however, in an antiquarian light, the Chiltern district cannot compare with other counties of older civilization, or more directly Feudal or Ecclesiastical Associations. We have near this spot indeed, the ancient and interesting mansions of Hampden and Chequers; and on the lofty eminence of Ashridge, its noble pile: but we can boast no ruined Castles like Herstmonceaux, or Bodiam, nor any Abbeys like Tintern or Fountains. For of the ancient foundations of Great Missenden and Wycombe, I am not aware that any vestiges remain, beyond those written records which the page of history has rescued from oblivion. The Churches, too, of the Chiltern country are not of a very ancient order, but are for the most part fair specimens of the Architecture of their day.

It is to a much earlier age that the chief Antiquities of the Chilterns belong—an age so remote that the conflict once raging in this neighbourhood, between King and Parliament, Cavalier and Roundhead, appears an event of comparatively recent occurrence; and, perhaps, had those learned Antiquaries, Sir R. C. Hoare, and the Rev. Edward Duke, of Wiltshire, bestowed as much attention on Buckinghamshire Barrows as on the mysterious relics of Salisbury Plain, some connected and even satisfactory theory might have been prepounded of the old-world history of these parts.

True it is, however, that the Chiltern Forest, forming a strong and impenetrable country, abounds with evidence of the care once bestowed by its inhabitants on camp and fortification. They were a warlike people, who once on these natural ramparts were driven, in self-defence, to study their rude art of war. Whilst in honour probably of some Chieftain slain in battle, many a Barrow, or Sepulchral Tumulus, rises in the solitary place, a durable monument indeed of death and sepulture; but no memorial of the name or deeds of him who was consigned to the "narrow dwelling-place" within. Singularly striking for the most part is the situation of the "lonely Barrow" on some deserted plain or lofty eminence, whence we may imagine the spirit of the dead surveying the wide spread scene of his former power or enjoyments—a scene now overlooked by the earthen memorial of his mortality.

Many such Barrows exist among the Chiltern Hills. Of these there are remarkable instances on the west side of Bledlow Down. On the western foot of Lodge Hill in

Saunderton parish are two conspicuous Barrows. In the same parish, near Slough, are three Barrows, two of them having been recently opened with no result. There is a single Barrow on White-leaf Hill, another on the Down above Wendover, another on Ivinghoe Beacon. In Hampden Park, and in a wood adjoining are three Barrows of great size, and very interesting character, large enough to have formed like that above Velvet Lawn, the base of a Keep or Tower. That such earthen mounds are British places of interment, is the received opinion. A very ancient authority, Herodotus, speaks of this kind of sepulture as a Scythian or Celtic mode of burial. He terms them from the manner of their formation, *χώματα*—Herod. iv. 71.

It is probable that the other considerable earth works of this district may be attributed to the Britons and Romans, and as *tradition* goes, to the Saxons and Danes. We possess in proof of the former assertion, the square camp of the Roman close by the circular work of the Briton, the two forming rival positions, or camps of observation. Thus at Tottenhoe, on the borders of this county and Bedfordshire, there is a circular work of Ditch and Rampart, whilst close at hand is a large square or rectangular Fortification, called Maiden Bower, which is probably the Roman work, and which reminds the Antiquary of a similar strong-hold near Dorchester, in Dorset, there called Maiden *Castle*. Proceeding along the Chilterns, from the eastward, we find works of similar aspect, as on the hill near Aldbury, in Herts. At Hawridge, near Chesham, is a very strong circular embankment, with deep fosse and well-defined entrance. It is now occupied by a farm-house, and doubtless was made use of for a moated mansion long after its original purpose was fulfilled. Again, nearly in a line between Chesham and Berkhamstead, stand in close vicinity a circular and a rectangular camp; or, as it is believed, British and Roman Posts. At Cholesbury, near Tring, is a very extensive camp or fortified Village, of circular form, with deep moat and lofty rampart, in one side of which stands the Parish Church. The earthen mound is here overgrown with trees, and within its circuit are cultivated lands, of a size to justify the opinion that this was rather a stronghold for *residence* than a work for warlike purposes.

It would be tedious to mention the relics of this nature

scattered thickly about the recesses of the Chiltern Hills. Mysterious walls and dykes meet the observant eye in the woods near Missenden, and around St. Leonard's, the moat filled with water, and the lines towering among the trees with a regularity of design, that speaks of some strong force employed, and important purpose to be fulfilled, in the operation. On a lofty eminence, within sight of Princes Risborough, named Long Down, we meet with another fortification or camp; now, however, devoted to the purposes of a Religion benignly contrasting with the Heathen rites, once connected with the spot; for the place itself and the wood in which it is partly hidden, form part of the Glebe of Hampden Rectory, and the wood is probably called from that circumstance "Pulpit Wood." Again, the traveller from High to West Wycombe, may observe on his left hand the irregular outline of an ancient stronghold, described in the Ordnance map as a "Danish" camp. And at any rate he cannot fail to notice the fine situation and commanding strength of the earthwork on West Wycombe Hill. This interesting work is circular. The agger is very clearly defined, and within its girdle stands the Parish Church, as once did the ancient village, although for purposes of shelter or of water, or both, it has since quietly sunk down into the valley below.

Arriving at the interesting country around Velvet Lawn, and examining the features of its picturesque hills, we observe a Mound of massive size, situated on a spur of the Chilterns, yet commanding very finely the surrounding country. The name of this conspicuous work is Kimble Castle. The tradition concerning it, is, that it was the Hold of Cunobeline, or Cymbeline, a British King, and that an action was fought in this neighbourhood between the sons of the British Chieftain and the Roman General, Aulus Plautius, in which one of the British Princes named Togodumnus, was slain. The facts that the ancient name of Kimble is Cynebel, or Cunobel—that there are funeral Barrows near the spot—and that history attests that such an action was fought in this vicinity—appear to give much weight to a tradition which certainly invests Kimble Castle, or as it is sometimes called, Belinuss Castle, with no common interest. An inspection of the spot will not disappoint, either the lover of nature, or the student of the ancient history of our country. We have, too, in the parish of Princes Risborough, vestiges of camp

and barrow, from both which coins, urns, and other relics, have been taken. The Malt, or *Mort* Hills, are traditionally burial places; whilst Horsenden, or Horsa's dwelling, and the Cross of Whiteleaf, point rather to Saxon than to Celtic times.

That the Roman legions ever penetrated the surrounding hills, is more than even an Antiquary can conjecture; though the Hamlet of Speen may possibly derive its name, as Speen in Berkshire is supposed to do, from the Roman Spinæ. It is still a thorny nook in the woods. Nor is it unlikely that the Icknield way, pursuing its persevering course to the westward, along the lower eminence of the Chilterns, would be overlooked by so good a judge of roads as the Roman Conqueror. For the Icknield was, I presume, an ancient British Trackway from East to West, and may have been so called from the Icenî, from whose territory it takes its rise.

But I must hasten to conclude this paper, with a few remarks on one of the chief mysteries left us from the olden time in the keeping of the Chiltern Hills. Mystery certainly envelopes the origin, and a solemn awe is felt by the country folk in the presence of a work passing by the ominous name of Grimsdyke, *i.e.* the foss or ditch of Grim. The name itself is ancient. It occurs in a charter granted by Edmund Earl of Cornwall, in the reign of King Henry the Third, to his Monastery of Bonhommes, at Ashridge in Bucks, and describes the course of a way, as leading "usque ad quoddam fossatum quod dicitur Grymes ditch"—*Clutterbuck's Herts*, vol. i., p. 291. The name is also found in Scotland as descriptive of a similar work. It is there called Graham's Græme's or Grim's dyke, and is believed to have been executed by Lolius Urbicus. It is an immense ditch, averaging 40 feet in width, and stretching from sea to sea. By the country people it is commonly asserted that the Chiltern Grim's Dyke runs round the world, for the notion of German or Atlantic oceans is but imperfectly presented to their minds; or, at least, the Great Dyke is more than a match for the sea, and like the Sea Serpent, drags its length along beneath the surface. Certain it is, that the extent of country traversed by the Dyke is very great, and the labour of moving so great a mass of earth could only have been undertaken when whole tribes turned out to break the ground, nothing daunted by the difficulty of moving soil with their fingers, or at best

a wooden spade and wicker-basket. The course of this singular Bank or Ditch is very devious. In is met with in Berkshire, near Streatly, and is traced for a considerable distance. It appears on the Chilterns in Oxfordshire, near Watlington. In this county it has been tracked from Bradenham, whence it runs in bold outline through woods to Lacey Green, forming the boundary of Princes Risborough parish. Thence, turning at right angles, it maintains its conspicuous course, by Redland End, through Hampden Park, where, again turning sharply round, it runs near Hampden House, and onwards by some lofty Barrows, towards Great Missenden. Crossing the valley, we find the well known features of our old friend near King's Ash, in Wendover parish; then passing through woods near St. Leonards, it passes in bold relief over Wigginton Common, and is met with in full preservation above Berkhamstead, in Herts; and crossing the valley northwards at that point stretches over Berkhamstead, Common towards Ashridge.

The main feature of the Dyke consists in its *course*, kept carefully within the platform of the high ground, and generally, when it approaches the outer face of the hills, maintaining a uniform distance from the summit. But for what purpose all this labour? Did this line of embankment serve to connect the Strong Holds of West Wycombe, Cholesbury, and Maiden Bower, not far from which it runs? Or, if a Military work, would it leave the summit of the hill undefended, and follow the weaker positions, being itself a line of defence too long to be held by troops, without the aid of towers and forts in close connection, such as distinguish the Northern Wall of Severus? Let us then conceive that this work, so massive and continuous, was a territorial line, the boundary of tribes or nations. Let us suppose that its singular appearance and unknown origin have gained it the name it bears. Let us suggest that the name is not a translation of Severus into Grim, as some suppose, but rather, that like other mysterious works, as the Devil's Causeway, or the Devil's Bridge, our Dyke owes its name to the superstition which assigns such matters at once to a supernatural origin; and that the aid of the magician or wizard was necessary for the digging of so deep, so long a trench, for Grima is the Saxon for magician. And with this clue, we may fairly interpret Grimsdyke as the Ditch of the Wizard.

Consistently with such an origin concerning this said Dyke, many and curious traditions are afloat. It is a weird, or wizard spot, upon its bank nothing of good omen happens. I have been told in perfect good faith, by one who dwelt near it, that on Grimsdyke the unhappy Jane Shore perished, being starved to death by King Richard's order, a baker being also put to death for his compassion in offering her a penny loaf. A curious connexion in which to find an historic name, and showing how great names and tragic events are rumoured amongst the people, though often, as in this case, in a distorted shape. That fairies make fun or make mischief, that ghosts and spectres have peculiar liberty on the soil of the Dyke, is the current belief of the country gossips.

I must, however, take my leave of my subject, by confessing that my tale can boast no fairy charm, but that I am content if this simple record of facts and features of the Chiltern Hills may serve to excite interest upon its subject, and direct the researches of more persevering enquirers.

ANCIENT CUSTOMS, LEGENDS, TRADITIONS &c.

STEPHENING.

An ancient custom existed in the parish of Drayton Beauchamp, called Stephening, a brief notice of which may not only be amusing, but may elicit some evidence as to its origin, which at present is totally unknown in the neighbourhood. On St. Stephen's Day all the inhabitants used to pay a visit to the Rectory, and there assert their right to partake of as much bread and cheese and ale as they chose at the Rector's expense. On one of these occasions, as tradition states, the then Rector, being a penurious old bachelor, determined to put a stop, if possible, to this rather expensive visit from his parishioners. Accordingly, when St. Stephen's Day arrived, he ordered his housekeeper not to open the window-shutters

or unlock the doors of his house, and to be perfectly silent and motionless whenever any person was heard approaching. At the usual time, the parishioners began to cluster about the house. They knocked first at one door, then at the other, then tried to open them, and on finding them fastened, called aloud for admittance. No voice replied; no movement was heard within. "Surely the Rector and his housekeeper must be both dead!" exclaimed several voices at once, and a general awe pervaded the whole group. Eyes were then applied to the key-holes, and to every crevice in the window-shutters, when the Rector was seen beckoning to his old terrified housekeeper to be still and silent. A simultaneous shout convinced him that his design was understood. Still he consoled himself with the hope that his larder and cellar were secure, as the house could not be entered. But his hope was speedily dissipated. Ladders were reared against the roof, tiles hastily thrown off, half a dozen sturdy young men entered, rushed down the stairs, and threw open both the outer doors. In a trice a hundred or two unwelcome visitors rushed into the house, and began unceremoniously to help themselves to such fare as the larder and cellar afforded; for no special stores having been provided for the occasion, there was not, of course, half enough bread and cheese for such a multitude. To the Rector and his housekeeper that festival was converted into the most rigid Fast-day they had ever observed.

After this signal triumph, the parishioners of Drayton regularly exercised their "privilege of Stephenning" till the incumbency of the Rev. BASIL WOODD, who was presented to the Living A.D., 1808.

Finding that the custom gave rise to much rioting and drunkenness he discontinued it, and distributed instead an annual sum of money in proportion to the number of claimants. But as the population of the parish very greatly increased, and not considering himself bound to continue the practice, he was induced about A.D., 1827 to withhold his annual payments. For some time after, however, the people used to go to the Rectory for the Stephenning-money, but were always refused.

In the year 1834, the Commissioners "appointed to inquire concerning Charities," made an investigation into this custom, and several of the inhabitants of Drayton gave evidence on the occasion; but nothing was elicited

to show its origin or duration, nor was any evidence produced to prove that the Rector was legally bound to comply with such a demand.*

Some of the present inhabitants have been heard to regret the loss of their "privilege," and say that they have heard their fathers and grand-fathers assert that the custom had continued

"As long as the sun had shone
And the waters had run ;"

and that it was never to be discontinued while things retained their natural properties.

QUERIES.—Is there any similar custom on St. Stephen's Day in any other part of the County?

Why should such a practice be on St. Stephen's Day?

KAPPA.

PAROCHIAL NOTES.

The Members of the Architectural and Archæological Society of Bucks, it is presumed, will readily admit that the object of a Society like our own consists, not so much in the agreeable intercourse which it promotes among the present residents, as in the accumulation of materials of permanent interest in the County: we have to do with the monuments raised by the piety or industry of preceding generations; and it is only fair that we, as a Society, should hand down to posterity an enduring record of things as we find them, with whatever explanation we may be able to give. A thoroughly comprehensive and accurate County history would be a *κτῆμα ἐς αἰὶ* worthy of our Society; and a series of such histories proceeding from the various Archæological Societies of the Kingdom would be no mean addition to the literature of our age. There is no time to be lost in amassing information for such a work if it is to be attempted. We live in an age of re-

* See the Report of the Charity Commissioners, Vol. xxvii., p. 83, in the British Museum.

storation and improvement, highly praiseworthy in itself, but far more destructive to the records of the past, than years of neglect and apathy. Modern Norman Architecture, and early English of 1850, are discoverable on all sides: ancient earth works and venerable ruins are rapidly disappearing before the energy of the high-farming system, and the levelling influence of railroads; bills now decorate every barn-door in this neighbourhood stating that the remains of an ancient Royal Palace* are to be sold by auction, to be made probably into mince meat to satisfy the cravings of the hungry shareholders of some new Land Society. Now or never, therefore, must the historical antiquary exert himself. We do not detract from the value of the information which Dr. Lipscombe has collected, when we say that if every member of our Society would look up the antiquities of his own parish, and send an outline of his researches to the Society, it would be the means of collecting a considerable amount of valuable information at present unrecorded, or at least of directing the attention of others to objects of interest unvisited, because unknown.

The parish of Chesham, in which the writer is resident, contains some spots little known, yet rendered interesting by the monuments of former generations and their connection with the history of families once conspicuous in the annals of our County. We have the ancient Parish Church, a venerable cruciform structure on a slight eminence adjoining the town; the chapel of Latimer in the grounds of the Hon. C. C. CAVENDISH, rebuilt a few years ago on the foundations of the former structure; and two desecrated chapels at Hundridge and at Grove. The former measuring externally 44 feet by 20, and built of flint dressed with Totternhoe stone, stands on the south side of the farm yard of the Manor House. It is in a state of considerable preservation, having an east window of the perpendicular period of three lights; and on the south side, two yew trees indicate the ancient burying ground. The chapel at Grove, (if indeed the ancient barn said to be so was really the chapel, which once formed part of the group of buildings which stood there,) is surrounded by a deep moat, and masses of ancient masonry, which indicate the existence in years gone by of edifices of no mean kind.

* The palace of Henry III. at King's Langley.

At no great distance from the latter place is a circular earth work apparently of the Roman era. Adjoining the town is a spot where a martyr was burnt; and at no great distance the supposed site of the second Parsonage, when the two Medieties of Chesham Woburn and Chesham Leicester, now consolidated, were held by separate Vicars. Such spots of interest abound throughout our County, and it is hoped that our Records may be the means of bringing them under notice, so that at no distant time a complete history of the County may be published which may leave no object of interest undescribed.

B. B.

AYLESBURY CHURCH IN 1848.

ARCHITECT'S REPORT.

GENTLEMEN,—I have in compliance with your wishes made a second and more minute survey of the Tower of your Church, adding to it an examination of the condition of the building in general.

My former Report having been addressed more particularly to the Committee for the Restoration of the Church, it will perhaps be better for me not to refer back to it, but to describe the state in which the building is, and the measures I would recommend, though in doing so I may be in some degree repeating what is contained in that Report.

The entire structure appears to have been re-erected at one date, probably between A.D. 1200 and 1250. The existence of an earlier building may be inferred from the beautiful Norman Font and the existence of some fragments of the same age. It is, however, pretty clear that the Church was re-planned and re-built during the above-named period, though it has been subjected to numerous subsequent alterations. I mention this as it tends to account for the universal failure of the foundation of the

original portions, the whole having probably been laid at one time, and with one prevailing defect.

It cannot fail to strike every one who examines the Church, that there is scarcely one wall or pillar of the original date, which has not gone out of the perpendicular.

The four great piers of the Tower are buttressed up in all directions to keep them standing, while the arches adjoining them have been early walled up for additional security.

The pillars of the Nave lean westward to a frightful extent. The western wall has probably been partially rebuilt to correct a similar defect. The south wall of the Nave is terribly crooked; and even the Porch, trifling as its weight is, follows the general fashion of the building by spreading on both sides. The Chancel leans sadly on the north, while the south wall has been rebuilt, as have probably the end walls both of the Chancel and of the Transepts, with some other parts, and indeed every part which is not in a failing state.

It at first struck me as most extraordinary that so universal a failure should exist in a building said to be founded on a rock, and this, as well as other reasons, has led me carefully to examine the foundations of the Tower piers. These are probably a fair specimen of those of all the original parts, at least it is hardly to be supposed that those which had to carry the greatest and most concentrated weight would be *worse* than those of the lighter portions of the building, and from my examination I should doubt the possibility of the latter being *worse* than the parts I have exposed.

I find that from the surface of the rock to nearly the level of the floor of the Church (a depth of four or five feet or more), the foundation consists of a mass of loose stone and earth, thrown in without order and without cement, so that the whole being composed of parts readily moveable among themselves, presents no resistance to any tendency to change of position in the superstruction, which fully accounts for the anomaly which I have mentioned, as though the Church is in one sense founded upon a rock, there intervenes between the rock and the walls a stratum of perfectly loose and moveable material, so that all the advantage of the natural strength of the foundation is lost.

The failure of the foundation would naturally first show itself in a serious manner in the piers carrying the central Tower, as the weight is there the greatest, and the outward thrust the strongest. The thrust of the great arches would have but little effect to the eastward, on account of the longitudinal walls of the Church, but in other directions it would be less resisted, and would be helped by the foundations of the smaller piers, which would deprive the Tower of their aid as subsidiary abutments.

The Piers were unfortunately of a material of but little strength, and would be quite incapable of supporting the oblique and partial pressure thrown upon them from the time when they began to deviate from the perpendicular, so that there is little doubt that they became very seriously cracked, if not in some parts actually crushed. We find accordingly proofs that the Tower piers began to fail at an early period, and that from time to time various expedients were resorted to, to strengthen them.

An Arch between the south-east pier and the transept must evidently have been frightfully crushed as early at least as the 15th century, when it was blocked up by the very curious wall which now fills it, and the pier buttresses both towards the transept and the little chapel at the back. At the same time the southern and eastern arches of the Tower itself appear to have been much injured, and to have lost their true curves.

It might possibly have been about the same time that the arch on the west side of the transept was walled up, and the south-west pier of the Tower buttressed on its south side. At a much later period (as is shewn by the date 1596 upon the stonework) the remaining sides of this pier were encased in stonework. A little later still (1599) the same operation was performed on the north-west pier, and probably at the same time the arch abutting against it was walled up. In 1622 the south-east pier underwent a second buttressing, and at perhaps some other period the casing was built round that to the north-east, and its arches walled up. This is proof that in one instance at least (that of the south-west pier) the second casing failed at an early date, as is shewn by the large cramps which have been added to it, and subsequently there have been continued failures in casing of both of the western piers.

It will be seen from the above that there has been a consecutive series of failures, repairs and re-failures, from a very early to a very recent period, and when it is recollected that during at least the last two or three centuries burials have been going on immediately round the piers, many of them cutting into the rock below the level of the foundations, and others cutting off the projecting masses of loose rubbish before described, and thus increasing its weakness, it is rather to be wondered at, that the Tower should have stood so long, than that it should now evince symptoms of immediate danger.

The more recent signs of failure consist of the cracking of the casing which encloses the two western piers, and of the arches which have some years been opened in the north transept, to which may be added the increase of the numerous old cracks in the walls surrounding the staircase leading into the upper stories, and of some cracks in the upper part of the Tower itself. It is clear that these recent signs of movement have been gradually increasing, and still continue to increase; and when it is considered how constantly progressive has been the failure of the piers, and that the stone-work, from time to time erected to strengthen them, is now itself rapidly failing, it must be clear that immediate danger is to be apprehended, and that immediate steps *must* be taken to prevent the most serious consequences. It is now about five months since I made my first survey, and during that time the cracks have unquestionably increased—another such period, or perhaps a much shorter one, might render the case hopeless if steps be not taken to avert the evil.

In my former Report I have described the means which I would recommend for the restoration of the piers to a sound and substantial state.

My subsequent examination has only altered my views so far as regards the foundations, which being so much less substantially executed than I could have anticipated, will probably require to be somewhat differently treated. I then recommended that all the surrounding graves and bodies should be removed, and the entire surrounding area filled in with a solid bed of concrete abutting all round upon the old foundations, and so keeping them from bulging under the weight they have to carry.

Finding them, however, to be so entirely unfit to support the superincumbent weight, I am rather disposed to suggest that they should be under-built from the undisturbed surface of the rock, with massive and closely-jointed stonework, which would not only serve to keep the whole mass together, but would in great measure replace it, and carry the weight which now rests upon it—even this stonework it would probably be advisable to surround by a mass of concrete. So that the removal of the bodies, either wholly or to a great extent, from that part of the Church would still be necessary.

I need hardly say that this must be done to only one pier at a time, and that very substantial shoring would be required before commencing upon it, which will be rendered the more difficult from the insecurity of the present surface, even for the support of the shoring, so that much skill and consideration will be required. I am inclined to think that masses of concrete must first be laid for the support of the shoring, spaces being left round the piers, to be filled in one by one after the stone under-building of these foundations is completed. In this case much of the shoring which would be used during the restoration of the foundations may continue during that of the piers above.

It is needless to trouble you with details of the mode of shoring by which the piers must be relieved from the weight and secured during the operation. This is, however, a part which will require the greatest care, and on which no feeling of false economy can be safely brought into exercise. The security of the Tower would be increased by the insertion of four massive iron ties about the level of the present ringing floor.

When sufficiently shored, the stone casing must be gradually removed from the pillars, taking them *singly*. The original stonework will have then to be cut away, supporting each part by temporary shoring, distinct from the main shoring before alluded to. The pillars will then be in great measure rebuilt with new and hard stone,* giving the lower courses a firm bearing upon the new

* I would recommend one of the harder of the Derbyshire stones. That from Darley Dale would answer admirably, though somewhat costly. I am decidedly of opinion that none of the varieties of Bath stone would answer.

stonework before described, and continuing the operation in portions at a time till the pillar is reconstructed to its whole height, when the same operation must be carried on successively with the others. The arches abutting against the pillars will then have to be either wholly or in part rebuilt, and in such a manner that they may assist in strengthening the Tower. The curious features which fill the arch on the east side of the south transept may be replaced, as possessing considerable interest, but the other arches should be left open.

The cracked portions of the Staircase of the Tower, and of the walls above, must be substantially repaired and bounded. I would recommend the re-opening of the lantern or triforium story of the Tower, which would greatly add to the beauty of the Church. The Clock can in that case be removed to the lower part of the leaded spire, where it would be nearer to its work.

The Timbers of the Spire will require some repairs, including the insertion of four new beams.

Besides the above repairs, I would recommend that the pillars of the Nave should be restored to their perpendicular position, which would not only be removing a painful disfigurement, but would tend materially to strengthen the Tower.

The Roof of the Nave is in a seriously decayed and defective state, the wall plates being thoroughly decayed, and three of the beams more or less broken, besides many other serious defects. It has never been a good roof, and from its present state I am of opinion that any attempt at reparation would be hopeless, though if taken off some of the present timbers may be used again. I would therefore recommend its reconstruction in oak, according to the original form, with some improvements, which might be derived from the roofs of the transept.

The Clerestory Walls being bulged in some places, should be repaired at the same time.

The Roofs of the Transepts require some repairs and restorations, particularly one of the beams of that in the north Transept, of which the end is decayed.

The Roof of a part of the North Aisle of the Nave is much decayed, and should be removed.

The wider Roof at the eastern end of the same Aisle requires some repairs, but is in the main sound. The ornamental work of this roof requires restoration.

The above are the most urgent matters which require consideration ; many other restorations would clearly be desirable, but I have limited myself to those which require immediate attention, or result directly from absolutely necessary works.

I have the honour to be,

GENTLEMEN,

Your most obedient Servant,

GEO. GILBERT SCOTT.

20, Spring Gardens,

November 4th, 1848.

A LETTER FROM G. G. SCOTT, Esq.

ON THE

SUPPOSED SAXON WORK AT IVER AND AT WING.

“ 20, Spring Gardens,

March 27th, 1850.

“ MY DEAR SIR,—In reply to your inquiry about the supposed ante-Norman remains discovered at Iver, I will give you such particulars as my memory affords, as I have no distinct memoranda ; but will, at the same time, mention that a more detailed account has been drawn up by my friend Mr. E. H. FREEMAN, and will, I believe, appear in the *Archæological Journal*.

“ The Church is of the ordinary plan of a Parish Church, having nave and aisles, chancel, and western tower, and its present aspect is that of a Church of the fifteenth century. There are, however, remains of nearly every period of English Architecture.

“ There are two or three late decorated windows in the chancel ; there are early English or lancet windows both in the chancel and in the lower part of the tower, and the tower and chancel arches, with the sedilia and piscina, are of that period. There are Norman arches on the north side of the nave, and the west window of the north aisle is in that style. And, finally, there are the remains in

question of decidedly earlier work, which I will briefly describe. These remains are limited to the walls now occupied by the two arcades of the nave, and go to prove that before the Norman arcade was made on the north side, and the much later one of the south side, the Church was without aisles, and in a style not agreeing with what is usually found in buildings subsequent to the Norman Conquest.

“The proofs, however, are very scanty. They consist, externally, of a quoin of brick, resembling Roman brick, forming the eastern termination of the wall containing the Norman arcade. This, of itself, would prove nothing; but, internally, we found in the middle of a wide pier, between two Norman arches, the jamb of a doorway, which must have existed before the Norman arcade was made; and higher in the wall we found a window which had been cut away to make room for that arcade. This would not of necessity prove more than that there were two ages of Norman work in the Church, but there is a peculiarity in the appearance of the window which indicates its belonging to a distinct style. I cannot describe it from memory, but I am sure that this is the impression it would produce on the mind of any one accustomed to Norman work. We know Norman windows of the earliest date, and know that they differ from those of later date chiefly in rudeness and coarseness of workmanship and detail. This window, however, differs less in this respect, but strikes one as belonging to *another style*, just in the same way as we find in other Saxon work, such, for instance, as the doorway of the Church at Barton-on-Humber, which not only is clearly not Norman, but seems to have scarcely anything but the round arch in common with it.

“There are indications also on the other side of a wall of earlier date having existed before the present arcade was formed. I may mention that the earlier work also differs in *material* from the Norman parts.

While on the subject of Saxon work, I may perhaps mention that, the Church at Wing contains remains apparently of that date, though perhaps not so decidedly so as to be capable of proof. The arcades are of the simplest character, being in fact only semicircularly arched perforations in the walls, having plain masses of wall between them, without capitals, but with a kind of impost

on the sides facing the openings, formed by courses of brick overhanging one another.

“ The chancel arch is also semicircular, but the arch is relieved by a projecting archivault—a feature I do not recollect seeing in any Norman building, though very usual in work of supposed Saxon date. The chancel is apsidal of an irregularly polygonal form, the eastern face being much the widest. Internally it presents no early features, but externally it has narrow projecting pilasters at each angle, which are continued in projecting archivaults on each side. These are all plastered, and on examination I found the pilaster to be formed of rough stone of the country, but the archivaults of tufa, a material common in works from the Roman period to about the time of Henry I. These narrow pilasters and archivaults do not, however, appear to me to accord at all with the Norman style.

“ Beneath the chancel is a crypt, now walled up. I had an opening made into it, and found it to be of a very singular and most rude construction; it is so arranged as to divide the chancel into three widths, like the choir and aisles of an apsidally finished cathedral. There were external arches or windows in the alternate sides of the apse; and on following the aisles westward I found them each to terminate in a doorway. There can be no doubt, as the floor of the chancel is considerably raised above the nave, that there were, as was frequent with very early crypts, two entrances descending by a few steps from the nave on each side of the steps ascending to the chancel. The crypt is at present filled with earth to within three or four feet of the top, but by excavations I have had made, I find it to have been about eight feet in height. The whole of the material is the roughest stone, with here and there a piece of tufa or brick, all of which have been plastered over.

“ I am sorry to give you so very vague a notice of these two supposed Saxon remnants, but I give you the best I can, and such remains are usually not very susceptible of distinct description.

“ I remain, my dear Sir,

“ Yours, very faithfully,

“ GEO. GILBERT SCOTT.

“ The Rev. A. BAKER.”

NOTES FROM THE MINUTE BOOK
OF THE
Architectural and Archæological Society.

COMMITTEE MEETINGS.

JAN. 30, 1854.—Impressions of several *Ancient Seals*, including those of Missenden Priory and the Grey Friars of Aylesbury, were presented by Mr. FIELD. Also, a specimen of the Remains found, A.D. 1818, near Holman's Bridge, on the Aylesbury and Buckingham Road. —These appear to mark the site of the *Battle of Aylesbury*, fought on the 1st of November, 1642, between the troops of King Charles I., under the command of Prince Rupert, and the Parliamentary Garrison who held Aylesbury under Sir William Balfour, in which the latter were victorious.

Notice was received of the Roman and Anglo Saxon relics found at Mentmore.

It was resolved that as a mark of gratitude to the first Secretary, who has now left the country, the name of the Rev. A. BAKER be transferred to the list of Honorary Members: likewise to that of W. SLATER, Esq., Architect, in consideration of the services which he has rendered to the Society.

FEB. 6, 1854.—Mr. FIELD presented some fragments of a Roman tessellated Pavement, found near the Turnpike at Little Kimble, Bucks. The pavement was laid in mortar, and resembled a hearth, about 4 feet by 3. Some foundations of Flint were discovered at the same time; and in the adjoining fields, nearer to Great Kimble, Roman Tiles have frequently been ploughed up, and Roman Coins occasionally found.

MARCH 27, 1854.—The following letter was read from the Rev. W. HASTINGS KELKE, one of the Secretaries:—

“Drayton Beauchamp Rectory,

Tring, March 18th, 1854.

“MY DEAR SIR,—Although my health prevented my taking any active part in the proceedings of the Society after Mr. EVERTS resigned the Secretaryship, yet as I was then the only person in whose name

Circulars could properly be issued, I readily assented to my name being used for the purpose of convening a General Meeting, to fill up the vacant offices, and restore the effective operations of the Society.

"Had my health continued to improve, I should willingly have retained the second Secretaryship, in the hope of rendering occasional services to the Society, without taking any very active part in its proceedings; but as my bodily infirmities have rather increased than diminished, I feel it necessary to withdraw from all avocations which have no direct demand on me, that I may devote my small remaining powers to those duties which have an imperative demand on me.

"Under these circumstances I feel compelled to resign the office which the Society did me the honor to confer on me, although in my hands it has always been little more than a sinecure; and I sincerely hope and believe you will soon find a more efficient coadjutor, who will give you such help as I could never hope to afford.

"I shall, however, be happy to place at the disposal of the Society the loan of such materials as I have heretofore collected or prepared bearing upon its objects; for I verily believe it is calculated to be useful, not only in a scientific and historical, but also in a religious point of view, if its proceedings be fairly conducted on the broad and impartial principles laid down in our Diocesan's Inaugural Address.

"Wishing, therefore, the Society all prosperity,

"I remain,

"My dear Sir,

"Your's truly,

"W. HASTINGS KELKE.

"To the Rev. A. NEWDIGATE,
Hon. Sec. of A. & A. S."

The Secretary was directed to assure Mr. KELKE of the very great regret, with which the Committee received his resignation, and of their grateful sense of the services that he had rendered to the Society since its commencement, especially during the four years in which he had held the office of Hon. Secretary.

The Secretary announced that the Society had been admitted to Membership of the *Archæological Institute*; and the privilege conferred upon its Members of attending the apartments of the Institute, at 26. Suffolk-street, Pall Mall, at its Monthly Meetings and other times.

A notice was read of a weapon (if it may be so called) resembling a Miniature Pistol, or a Match Lock, found in digging a grave in Ellesborough Church-yard, in August, 1853, and now in the possession of the Rector.

REFERENCE TO THE HUNDREDS.

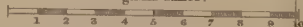
- 1 Newport.....15 Aylesbury
- 2 Cottesloe.....6 Desborough
- 3 Buckingham.....7 Amersham
- 4 Ashendon.....8 Stoke

The Figures prefixed to the Towns denote the distance from London.
 Railway Stations marked thus 

BUCKINGHAM SHIRE.

ENGRAVED BY SIDY HALL.

English Miles.



Longitude 1° West from 55° Greenwich. 50'

OPENING ADDRESS,

DELIVERED AT THE ANNUAL MEETING, 1854,

BY THE VENERABLE

ARCHDEACON BICKERSTETH,

Vice-President.

I believe it is expected from me that I should open the proceedings of this our annual meeting with a few remarks upon the general character and purposes of a society like this. I could wish that this duty were entrusted to worthier hands, but I rely confidently upon your kind acceptance of such observations as I may be able to offer. Indeed, the duties of my office as Archdeacon seem to claim from me some acquaintance with one branch, at least, of those studies which come within the scope of your investigations; and, with regard to the kindred subject of Archæology, the opportunities continually offered me in my periodical Visitation tours may well encourage me to gain such knowledge as I can of the Antiquarian remains which lie around my path. I am anxious, therefore, to take this opportunity of assuring you of my sympathy with you in these pursuits; and so long as your Society conducts its proceedings with freedom from mere party or sectional aims, and with the enlarged and enlightened spirit of that Church with which its members are associated, I will gladly co-operate with you, as far as I can do this without prejudice to the higher claims of my order and my office.

I will trouble you with a few remarks upon the two studies embraced by your Society; and first, very briefly

less praise than it deserves, as an awkward imitation of the Roman, or perhaps the Saracenic.* It remained for the Architects of the succeeding period to construct out of this the beautiful outlines of what we call Gothic Architecture. And nothing can be more interesting than to trace the science in its gradual development through the chaste simplicity of the Early English period, to its perfection of beauty in the Decorated period, and then through its declining glory in the Perpendicular or Florid. But beyond this we cannot follow it. During the last three centuries a dreary blank is presented to us ; and for us, who live in the most ancient period of the world's history †, it seems vain to expect any new style of Ecclesiastical Architecture. If ever this was to be looked for, surely it would have been during the last half century, in which we have been emerging from that un-intellectual age in which Archæologists were ridiculed as dreamers, and in which the highest achievements of the science were, first to build a Church *like* a heathen temple, and then to *make it one* by crowding it with the representations of Pagan mythology. The attempt to introduce some of the ancient features of Norman or Roman, under the new name of Lombardic or Romanesque, though made in more than one instance with exquisite taste, and costly expenditure, seems to have been unsuccessful : and the multitude of Churches now rising on every side of us with the elegant and chaste proportions of our own Early English and Decorated, proves that this style of Church Architecture has taken fast hold of the English mind, and that in this respect, at least, we are content to follow humbly in the train of those masters of the science who have left us our magnificent Cathedrals,

* Hallam.

† And to speak truly "*Antiquitas seculi, juvenus mundi.*" These times are the ancient times, when the world is ancient, and not those which we account ancient *ordine retrogrado*, by a computation backward from ourselves.—BACON. Advancement of Learning. Book I.

and our goodly Parish Churches, and the precious fragments of our Abbeys, as the monuments of their skill, and the memorials of their piety.

It seems then that in Architecture the highest wisdom of our age is to reproduce, and for this purpose we must go to the best and purest models, and make them our study. Not that we are to sink to the level of mere copyists, but that we should do with this science just as the wise student will do with the writings of our great masters of wisdom—namely, so to study them as to assimilate them, and to make them part and parcel of his own mind, and then to give them forth again, coloured, it may be, with his own genius, and fresh from his own fount of thought. Thus should we study these models of Architecture, so as to make the science our own, not taking any one example as though that were necessarily perfect in its kind, but comparing and contrasting the many and various examples around us, and determining by a diligent collation of them what is the best and highest perfection of the science. “Antiquity,” says our great English philosopher, “deserveth that reverence, that men should make a stand thereupon, and discover what is the best way, but when the discovery is well taken, then to make progression.” Most unwisely, therefore, would that Antiquarian act who would copy everything ancient merely because it was ancient, and make no distinction between the excellencies and the errors of the ages which have preceded him. Experience has taught us how the noble science of Architecture may be made to minister to error—how falsehood has its symbols as well as truth, and how the carved stone may but too faithfully represent the corruptions of the age in which it was chiselled. To reproduce these, therefore, is but to act over again the errors of our predecessors, and that too with the evidence before us of the evil source from which they sprang, and the fatal end in which they have issued. Many of us must have felt their spirits

stirred within them, to see how the clustered columns or the deep rich mouldings of some fine fabric of the 13th or 14th century have been chipped away to make room for the arrangements of the more corrupt age which followed; and then how, by the necessary law of reaction, Puritanical violence in the next succeeding age, whilst aiming its blow chiefly at the corrupt symbol, nevertheless has struck indiscriminately at all symbols alike. Our wisdom will, therefore, be to eliminate truth from error, avoiding the equally dangerous extremes of a morbid veneration for antiquity on the one hand, and a restless craving after novelty on the other. For it should never be forgotten that we have to mould the mind of the age which is to succeed us; and upon us lies the great responsibility of endeavouring to transmit that which is truth to them, with as little admixture of error as human infirmity will admit. We should learn wisdom, therefore, by the faults as well as by the merits of our predecessors, and give to our pure form of faith and discipline the advantages of the very best and purest Architecture, drawn from the best models of antiquity, and chastened and tempered by the genius and scholarship of our age.

But surely this is not the only end or the ultimate scope of our aims. "The greatest error," says Bacon, "is the mistaking or misplacing of the last or farthest end of knowledge; for men have entered into a desire of learning and knowledge, sometimes upon a natural curiosity and inquisitive appetite; sometimes to entertain their minds with variety and delight; sometimes for ornament and reputation; and sometimes to enable them to victory of wit and contradiction; and most times for lucre and profession; and seldom sincerely to give a true account of their gift of reason to the benefit and use of men; as if there were sought in knowledge a couch whereupon to rest a searching and restless spirit; or a terrace for a wandering and variable mind to walk up and down with a fair prospect; or a tower of state for a proud

mind to raise itself upon ; or a fort or commanding ground for strife and contention ; or a shop for profit or sale ; and not a rich storehouse for the glory of the Creator, and the relief of man's estate."* And if this be true of all knowledge, how true is it of those pursuits with which we are engaged. It is undoubtedly an object of laudable ambition to strive to gather together such facts as may aid us in constructing a more exact and copious history of the past—it is surely an object worthy of our highest endeavours to search out what is the most becoming Temple in which to worship Him who of old inspired a Bezaleel, and an Aholiab, and a Solomon for this very purpose ; for thus may we hope to bring men to esteem more highly the houses of God, and to regard them as the central points of their interest and affections. But we who desire to kindle these devout sentiments in others, must so pursue our studies as to make them the means of elevating our own character and raising our own moral tone. It would, indeed, be a sad result if our spirits were to slumber amidst the materialism of our work, and we were to accustom ourselves to trace a pedigree or examine a moulding without drawing for ourselves the moral instruction to which they point. Even the rusted ring of the Roman knight may tell us of the end of human ambition, for the earth has kept his ring that could not keep him ; and the little hoarded treasure, it may be, of the 13th century, which the ploughshare of the 19th century has revealed, may speak to us of some unprospered act of covetousness or of theft. And shall not our Architectural studies be rich in profit to us ? Shall not each sacred Temple that we visit speak loudly to us of the presence and nearness of Him to whom it is dedicated ? Such pursuits, are, indeed, full of moral and spiritual lessons. The mouldering fragments of some beautiful fabric may preach to us of the tendency to decay and ruin in the

* BACON. Advancement of Learning. Book I.

neglected spiritual Temple ; while the restored Church, in its harmony and beauty, will tell us how even a defaced and dishonoured Temple of the Holy Ghost may be renewed and made once more worthy of His gracious indwelling. Moreover, the very form and pattern of our Churches, exhibiting a general uniformity of outline with great variety of detail, proclaims to us God's grand law of unity in the spiritual building, in which Christians, with all their varied detail of gifts and graces, are the living stones, cemented by love and faith to Him who is the head corner stone.

By thus pursuing our objects with an intellectual and spiritual mind, we may, indeed, be recreated in the full sense of that word, for we shall then bring back with us to our ordinary associations, and into the round of our daily life, such thoughts as may cheer and strengthen us ; and aid us in the one great object to which every action of life should tend ; even the building up of ourselves and each other in the strength of our common Lord, into the fair proportions and perfected glories of the everlasting Temple.

ON THE TRACES OF ANCIENT ROADS IN THE COUNTY OF BUCKINGHAM.*

BY REV. W. J. BURGESS, A. M.

It was remarked by a learned Member of the Archæological Society, lately assembled at Cambridge, that evidences are continually accumulating of the wonderful unity of the Roman Empire. These evidences are commonly indirect, and therefore the more convincing, as being both undesigned and unexpected. The instance quoted at Cambridge was furnished by the recent discovery in this country of earthenware vessels of the Roman Period, on which the names of Caracalla and Geta having been originally impressed, that of Geta had been subsequently erased; upon which fact a second learned Member remarked, that vessels bearing the same names, and the same subsequent erasure, had been met with in the most opposite portions of the Roman dominion. I need scarcely add, that the name of Geta had been erased after the murder of that prince, by his brother Caracalla, A.D. 212. This rather singular discovery drew forth the observation I have above alluded to; and to those who have given any attention to this subject, many equally striking features of this unity would be familiar. In fact, there appears to have been an intensity and an individuality in the national character of the ancient Romans, that of itself both developed and sustained this unity, wherever the Roman Legion fortified its camp, or the Roman colonist erected his villa, or cultivated his farm. With the same hereditary feeling, and from the same national instincts that lead the Englishman in all possible circumstances to surround himself with English comforts and habits of life, with all the associations and familiar things that serve to bind his feelings to the Old Country, we find the Roman invaders in Britain laying out their settlements and forming their stations on the

* The Writer in drawing up the following Paper is indebted to Leland's Itinerary, Chutterbuck's History of Hertfordshire, and a volume of Bohn's Antiquarian Library, for much valuable information.

same pattern as served them in Africa or the East—or the Roman colonist building his villa with its open court, its “impluvium,” its baths in the rougher clime of England as under the sky of his native Italy—his rites of sepulture, his implements and articles for domestic ornament or usefulness—all betoken the Roman individuality of his character, and his modes of life and thought. This uniformity if due in a great degree to the national character, was a part also of the able policy which enabled Rome both to extend her conquests and to tenant the conquered territory, as a subjected and settled country. So that according to the doctrine of Seneca—“where the Roman conquers he inhabits,” not only did the Roman arms effectually subdue our Island the “*divisos penitus toto orbe Britannos*,” but the Roman colonists dwelt peaceably in Italian style throughout the greater portion of Britain, and with the evident intention of permanent occupation. Proofs of this would multiply upon us were we to search the records, though but imperfect, of a very interesting page of British History—that of the Roman Occupation—a period that has received much light from the pursuits of the Antiquarian, and, it is predicted, will fully reward his further researches. A map of our island under this period gives us a very interesting view of the Roman settlements—military or pacific—and the means by which they maintained the constant circulation of Roman life and energy, from the Head of Empire to its most distant members—I mean their admirable lines of communication—for to this practical people it was self-evident that the mode of bringing distant places into profitable connection consisted in directness and rapidity of communication; and thus by their far-extending and admirable Roads, they led the way towards the consummation almost attained by modern Science—that of uniting distant lands, and bridging over mighty waters by steam power—and thus infinitely increasing the intercourse of Earth’s inhabitants, by adding to time what we apparently deduct from space. It may be interesting, therefore, to note how England’s past has fashioned England’s present, and how modern lines of communication have often merely followed in the tracks of Roman Roadways, and how many of the present courses of our traffic flow on in

channels opened up 1,800 years ago—some few, perhaps, at some unknown period, previous to the Christian Era. It is also an interesting topic, as connected with this subject, that if our English Itinerary be in a considerable measure the record of that of our Roman or Celtic predecessors, the Roman Itinerary has left its traces upon towns and villages in the names still inherited by them, as memorials of the passage of the Roman Road, or the presence of the Roman Station.

A few instances of these verbal traces of the Roman Via may not prove uninteresting. Such names are often merely provincial versions of the Latin Via Strata—the paved causeway so levelled or thrown up by the Roman Armies. Thus, the names of towns and villages combining this syllable “strat” or “street” for the most part sufficiently indicate their origin—as the Stratfords or Streetfords, in the northern portion of this county, on the course of the Roman Watling Street, or the village of Streetly, in Berkshire, on the line of the ancient Icknield way—or as Stratton, in Gloucestershire, on the route of the Roman Ermin Street—or Stratton in the Forseway, a few miles S. W. of Bath, situated on the Roman Road—the Foss—or still more simply as Street—a mile S. W. of Glastonbury.

To take another form of this local tradition, how numerous are the Stantons, Stauntons, and Stansteads—names of places which still give the echo of the Stony Street or paved causeway of the Roman Road-makers. Another reminiscence of the Ancient Via is found in the Saxon syllable Old or Auld, used as a prefix as Old Street or Auld Street, and Old-ford; and yet another, less obvious at first sight, is found in a purely British version of the Roman Stratum, indicated in the names of places through which it passed. This is the British term “Sarn,” with its compounds. Thus, on the track of the Roman Via called the Fossway we find Sharncote, and South Sharney between Cricklade and Cirencester, North Survey two miles distant from the latter place, and Sharnton three miles from Gloucester. There is also (says Camden) a Sarn Helen to this day. But we need not even travel beyond this county for our instance, since on the track of the Watling Street, in Northern Bucks, we find a village named “Shenley,” anciently “Sharn-

ley." Occasionally, also, the villages, towns, or stations were called after the particular, and not the generic name of the Roman Road on which they were situated. Thus, one important Roman Road, as is well known, was called Fossata—now Fossway—from the deep trench and embankment marking its line; and still along its ancient line are met corresponding names of places. Thus, in Somersetshire, Stretton-in-the-Vorseway, near to Bath, with Fosscott midway between them, and Stretton-super-Fosse, where that ancient way enters into Warwickshire; and other instances might easily be brought forward if these did not suffice as illustrations of the case before us.

It will be necessary before particularizing the ancient Roads that are traceable in this county to detail in mere outline the names and general bearings of those that have been best ascertained by historical enquiries. These were—1. The Watling Street (Saxon *Guethelinga*) in two branches, northern and southern, leading from the Straits of Dover to the Irish Channel. 2. The Ermyrn Street, leading from the Coast of Sussex, near Eastbourne or Perecusey, to the S. E. part of Scotland. 3. The Icknield Street, which never lost its original character of a British Trackway, leading from the country of the Iceni, on the East Coast, to the S. W. extremity of England. 4. The Rycknield Street, leading through the country of the Upper Iceni. 5. The Upper Saltway, leading from the Salt Mines at Droitwich to the Coast of Lincolnshire. 5. The Lower Saltway, leading from the same Mines to the S. E. Coast.

Of the Roman Roads in Britain the most conspicuous was the Watling Street, or Irish Road, leading from Richborough (*Rutupiæ*), in Kent, to Chester (*Deva*), and thence into Wales, terminating at Holyhead, in an ancient town, of which the name is lost. This Way was formed upon the track of a British Road, and bears a modern form of the Saxon name, *Guethelinga*. It passes in its course from the S. E. Coast, Canterbury (*Durovernum*), Rochester (*Durobrivæ*), London (*Trinobantum*), where Watling Street is still a familiar sound, St. Alban's or Verulam (*Verolamium*), a spot distinguished by Roman Fortifications, and abounding in interesting remains, Dunstable (*Durocobrivæ*), in the vicinity of which are both a Roman Camp and a British

stronghold, now called Maidenbower. From Dunstable, where the Watling Street crosses the Icknield Way, it is identical with the great North Western Road through Bucks, and passes through Little Brickhill, Fenny Stratford, Shenley, Stony Stratford, and leaves the county at Old Stratford, a quarter of a mile N. W. of Stony Stratford. Is it necessary to point out the significance of the last mentioned name? The Stony Street of the Romans there crossing by a ford the River Ouse. Thence the Watling Street pursues its route to Towcester (Lactodorum), and by Burnt Walls (Isanta Varia), near Daventry, close to which is Borough Hill, a British Station, anciently Bennavennæ, to Wroxeter, as so onward to Chester. We may notice as a Buckinghamshire relic that near this Roman Way at Fenny Stratford lay the Roman Station Magiovinium, still called Old-fields, where many Roman Antiquities have been brought to light. Of the Watling Street, in Buckinghamshire, no traces peculiarly Roman remain, if we except the undeviating straightness of its course, and the record of its once paved causeway preserved in the names of the towns through which it passes.

If we pass from the northern to the midland portion of this county, another ancient Road is distinguishable, commonly named in maps, and by tradition, the Akeman Way. This Road enters Bucks from Hertfordshire, a little westward of Tring, and pursues a direct course by Aston Clinton towards and through the town of Aylesbury, on leaving which place it passes in a generally straight direction by Waddesdon to Bicester, in Oxfordshire, a little southward of which was the Roman Station of Alchester (Ælia Castra). Here it is met by a Roman Road coming through Oxfordshire, from the south, and passing N. E. to join the Watling Street. Thus, this so-called Akeman Street follows the direction from the east usually assigned it by historians, and probably in its Buckinghamshire Section formed a connection between Verulam on the east and Alchester on the west: but, in the face of the authorities who place the course of the true Akeman Street higher in the county, and give its course as from Bedford, by Newport Pagnell, Stony Stratford, and Buckingham, to Alchester, I shall merely suggest that some weight at least is due to the traditional

name of the Aylesbury Akeman Street, that it certainly bears the test of Roman directness, that it connects Roman Stations, and that it completely answers the received idea of the Akeman Street as a deviation from the Icknield in a more northerly track, and that on these grounds it has some considerable claims to the name it now bears.

It is well worthy of notice also, that the N. W. boundary of a portion of this county is for some distance formed by the track of a Roman Road, as is also the N. E. limit of a detached section of the county which lies in Oxfordshire, a little to the west of Stratton Audley. This ancient Way and its neighbourhood are of a very interesting character. It may be traced from Alchester in a N. E. course, and passes near Fringford and through Newton Purcell, in Oxon, until it reaches the main body of this county at Water Stratford, and so continues through Stowe Park, to a junction with the Watling Street, on its entrance into Northamptonshire. I should describe this way, as a portion of the Akeman Street, when understood as passing by Newport Pagnell and Buckingham to Alchester, and it is clearly connected at the latter place with a Roman Way, the traces of which run southward from that station towards Headington, near Oxford, over Ottmoor, which Road appears to have been a connecting link between the Watling Street and Alchester, and the famous Roman Station on the Thames, at Dorchester, Dorocina, from which again a southward branch passed on to Silchester.

It is necessary also in making this Record, to allude to traces of a Roman Road, which, under the usual name of the Portway, are visible in the vicinity of Stone and Hartwell; and if we connect this with the fact that many Roman relics have been found in that neighbourhood, that the western side of the county, as at Long Crendon, presents many remains of Roman occupation and sepulture, that a Roman Way seemed to connect these posts from east to west and from north to south, there seems little room to doubt that Aylesbury itself stands on a Roman Road of a very distinct character. But this Paper would be very incomplete if I were not to give due commemoration to a Trackway of ancient renown, and still in excellent preservation, a portion of which lies through the county of Bucks—the Icknield Street or Way. This

Way may be termed the Road of the Iceni, from which ancient Celtic tribe it derived both its name and origin, for under its various provincial designations of Acknell, Hackney, or Ikenild Way, the true name of the ancient inhabitants of the East Coast of Britain is, I think, sufficiently apparent. The Icknield Way still preserves its original features as a British Trackway, as distinguished from the Roman Road; and as a proof that it does so, I may cite from a good authority the characteristics which distinguish the Roman from the British Way. The British Ways are not paved nor raised, nor always straight, but often wind along the tops or sides of the chains of hills which lie in their course. They do not lead to Roman towns or notice such towns, except when placed on the sites of British fortresses. They are attended by "tumuli," like those of the Romans, but usually throw out branches, which, after running parallel for some miles, are re-united to the original stem. Now in all and each of these particular features, the Icknield Way is conspicuously British. Thus, the Road of the Iceni, still bearing with the name its ancient British peculiarities, appears to have been made originally for commercial purposes, and led through districts probably then, as now, thickly populated. It commences on the East Coast of Britain, near Yarmouth, and first points for Taesborough, "ad Taum," the chief town of the Iceni. For some part of its course it forms the boundary between Essex and Cambridge. It then runs by Ickleton and Ickleford, to which it has given their names, to Royston in Hertfordshire. From Royston, crossing the Ermin Street, it passes through Baldock, also in Herts, and runs under Welbury Hill, where are remains of a camp supposed by Stukeley to be a British town, thence to a village in Herts, also called Ickleford, and so passing under the Warden Hills, and crossing the Road from Luton to Bedford, sends a principal branch to the British Post at Maiden-bower, near Totternhoe, and another to Dunstable, whence it passes through a small part of Beds and Bucks, leaving Totternhoe and Ivinghoe both on its right. Thence it re-enters Herts, near Bulbourne Head, leaving Tring on its right, and so finally quits Herts. After this re-entering Buckinghamshire, it still keeps the edge of the

Downs, and skirts the Chilterns through Aston, Halton, and Wendover, and runs through Ellesborough and the Kimbles to the foot of Whiteleaf Hill, in Monks Risborough, whence it bends southward of Princes Risborough, for the sake of keeping the higher ground. Thence leaving Bucks at the parish of Bledlow, it enters Oxfordshire, near Chinnor, and still keeping the declivity of the hills as it traverses Shirburne, Watlington, and other Oxfordshire villages, it crosses the Thames at Goring to Streatley, in Berkshire. Here it divides into two branches. One called the Ridgway ran along the Berkshire Downs, by Cuckhamsley Hill, White Horse Hill, and Ashbury, towards the British Sanctuary at Abury, in Wiltshire, from whence its course is not positively known, though probably it proceeds towards Glastonbury, and thence into Devonshire and Cornwall. Another branch from Streatley passed by Aldworth and Newbury Street to Old Sarum, "Sorbiodunum," thence by the two Stratfords, Maiden Castle, Durinum in Dorset, Bridport, Honiton, Exeter, "Esca," to Redruth, and the Land's End.

Considered in its Bucks Section, this ancient Way is full of Antiquarian interest. It was anciently designed for the exchange of the corn and cattle of the East with the mineral riches of the West of England, and still serves for the passage of flocks of sheep from Wiltshire to Oxfordshire, Bucks, and Herts, forming for the traveller an agreeable route from South Oxon to Cambridgeshire. It is attended in this neighbourhood by a branch or parallel road called the Lower Icknield. It passes near to many British works with which it communicates, as Maiden-bower, Cholesbury Camp, Ivinghoe Beacon, Aston Hill, Long Down Camp, Kimble Castle, or the Castle of Cymbeline, White-leaf Cross, Princes Risborough Castle, Grims Dyke, at most of which sepulchral and other remains have been found. It is attended by many "tumuli," some of conspicuous size, as on White-leaf Hill. It has either attracted population to its line of transit, or has been the means of retaining it in situ, its course being studded with picturesque churches and villages, in the proportion of a parish church to every successive mile. Some of these churches occupy most picturesque and commanding sites,

as *e. g.* Eddlesborough and Ellesborough—the former on the Bedfordshire side, the latter in the centre of the county, and adjoining the beautiful grounds of Chequers. At Ivinghoe the Church is a fine structure. At Chinnor are many beautiful brasses. In the Bucks and Oxon section of the Ickniel the scenery on either side is varied and beautiful, so that in an Archæological, Architectural, or Natural point of view, a tour of inspection along the Ickniel would furnish the lover of such objects of pursuit with many a scene to please his eye, gratify his taste, or bring before his imagination visions of ancient tribes and long-past histories.

Touched by these sources of inspiration, the mind of Drayton found in the Ickniel a Poetic theme, though his verse is homely, and his muse evidently travels the Ickniel on foot:—

“ But, oh ! unhappy chance, through Time’s disastrous lot,
 “ Our other fellow Streets lie utterly forgot,
 “ As Icening that set out from Yarmouth in the East,
 “ By the Iceni then being generally possest,
 “ Was of that people first termed Icening in her race,
 “ Upon the Chiltern here that did my course embrace,
 “ Into the dropping South, and bearing then outright,
 “ Upon the Solent Sea, stopped on the Isle of Wight.”

—*Drayton’s Polyolbion*, vol. I., p. 247.

* * * In the Map of Buckinghamshire, which accompanies this Volume, the ancient Roads are coloured pink ; other Earthworks blue.

THE DESTROYED AND DESECRATED
CHURCHES OF BUCKINGHAMSHIRE.

BY REV. W. H. KELKE.

A ruined edifice of whatever description is an interesting object. But of all ruined buildings a Church in ruin is the most interesting—the most affecting—the most incentive to serious and varied reflection. There is something in Gothic Architecture which renders such a ruin singularly striking, and imparts to it a peculiar beauty that belongs to no other kind of dilapidated structure. But it is not the picturesque beauty of its Gothic Architecture—it is not the pointed arch, or the foliated tracery, or the clustered pier, and the groined capital, seen peering through surrounding trees, or mantled over with “burnished ivy”—it is not the mournful appearance of sculptured fragments, the tabernacled niche, the elaborate moulding, the plumed finial, and the delicate cusp, left unheeded in the rubbish of the mouldering pile—it is nothing of this sort that invests a ruined Church with its chief interest; it touches far deeper feelings, and awakens far graver associations than those connected with mere Architectural attractions. These, indeed, are not unworthy of notice. They deserve careful examination. They may well repay the attentive study of the Architect and the Sculptor, the Antiquary and the Historian. But a Church in ruin claims attention chiefly by the deep and plaintive notes of its associations. It carries back the mind to other days and other scenes. It leads one to think of the benevolence of its pious founder—of the holy devotions once offered within its walls—of the Christian dead entrusted to its hallowed keeping—above all, of the sacred act of its consecration, which, in the most solemn manner, conveyed it to Almighty God, devoutly presenting it to Him as a free-will offering, to be perpetually devoted to His service. While these considerations flash into the mind, the scene of desolation before us fills us with wonder, indignation, and woe. We feel at once that common justice to the

undoubted rights of others has been violated, the sacred acts of Religion sacrilegiously profaned, and Christian sepulchres invaded with a barbarous impunity that would have been punished with death by ancient Pagans.

These, and such like reflections, will throng the pensive mind whenever a ruined Church meets the eye, or when the spot where one once existed is knowingly approached. Perhaps it will be thought that such cases are very few and far between, or that such sacrilegious destruction has only been committed in times of civil war or popular tumult, or when the whole country was undergoing some extraordinary revolution and excitement. But a very slight research will dissipate these notions. It will be found that the instances of destroyed and desecrated Churches are not so few as is generally imagined, and that their destruction has often been gradual, and the mere result of parochial negligence, or of the profane covetousness of some private individual.

Not fewer than forty consecrated Houses of Prayer have been destroyed or permanently desecrated in this county. Most of them have been entirely swept away—not a vestige has been left to indicate their size, their style of Architecture, or even to mark the hallowed spot whereon they stood. A few, unheeded and desolate, are still to be seen, like the beautiful Chapel at Quarrenden, in mouldering ruin. Others have been converted into dwelling houses, or domestic offices. At Widmer, in the parish of Great Marlow, an ancient Chapel, a good specimen of Norman Architecture, has had its nave turned into a brew-house, and its crypt into a beer-cellar. Sometimes portions of destroyed Chapels may be seen in the walls or other parts of existing buildings; or found buried in the earth, or among heaps of rubbish in the neighbourhood of their ancient sites. In one instance, after making various enquiries in a large hamlet for relics of its demolished Chapel, we at last found part of its carved roof forming the roof of a malting-house, and another part the roof of a barn. On leaving the barn, we observed, on the opposite side of the farm-yard, the Gothic door of the ancient Chapel, with fine massive foliated hinges, used as a gate into an adjoining garden. In another instance a summer-house was built on the site of a demolished Chapel; and some letters of a celebrated

lady are still extant, in which she jestingly tells her friends that they were written on consecrated ground dedicated to St. Leonard.

Of others we learn, that, in the progress of their desecration, they were converted into barns, into dove-cotes, into cow-sheds, into pig-sties, or to any other purpose that suited the convenience of the possessor. The account of one especially is painfully interesting. It was the only Church in the parish, but having been seriously injured in the civil wars, it was allowed to fall more and more into dilapidation. Eventually the Manor-house, to which the Church was supposed to belong, became occupied by a Quaker, who, having obtained permission from his landlord to pull down the dilapidated Church and apply the materials in constructing farm-buildings, eagerly commenced the sacrilegious undertaking. The sacred edifice was quickly demolished—the materials used in building a cow-shed and other farm offices—the font was taken as a cistern for the use of his kitchen—the Church-yard fence was rooted up, and the sacred resting-place of the dead thrown open to the adjoining field. The work of desecration, however, was scarcely finished, when, riding over the desolated Church-yard, his horse stumbled over the remains of a grave, and threw its rider headlong from the saddle. He fell on his head, broke his neck, and instantly died. Such is the account given by Browne Willis, who at the time of the fatal accident was living not far distant from the spot where it occurred.

The cemeteries connected with these Houses of Prayer were not treated with more respect or decency. Some are used as farm-yards, others as corn-fields and cottage-gardens, and others have been taken into the pleasure-grounds attached to mansions. In most instances human remains are dug up and treated with great indecency whenever there is occasion to disturb the soil of these places. In one instance the Proprietor of one of these desecrated cemeteries boasted that he had dug up several stone coffins, and scattered abroad over his fields many thousands of human bones.

Thus have Christian temples and cemeteries been profaned in this Christian land. The work of desecration, however, was generally gradual, and begun under the

authority of Legislative enactment or Episcopal sanction, obtained by the specious pretext of persons interested in the destruction or abandonment of a Church. Sometimes the services and endowments of an old parish Church were removed to a conventual Church for the convenience of the priests who served it, and to enlarge the income of the monastery; in which case the old Church, as at Chetwode, was pulled down or allowed to fall into ruin. Sometimes it was deemed expedient to unite two parishes, as Tyingham and Filgrave, and abandon one of the Churches in order to make one good benefice; or a Chapel of ease, as at Elstrop in Drayton Beauchamp, was suffered to fall into ruin, because it was difficult to supply its services, or to keep it in a state of repair. Far the greater number of desecrations, however, were the consequence of the commission * for the suppression of Chantries and other superstitious institutions, by Henry VIII. and Edward VI. Heylyn states, in his History of the Reformation, † that no fewer than two thousand three hundred and seventy-four free-chapels and chantries were seized in the King's name, and sold or otherwise converted to secular purposes. These Chapels were of various kinds, and it must be allowed that by far the greater part of them were never used or intended for public worship. Free-chapels are generally supposed to have been of royal foundation, and consequently were exempt from episcopal jurisdiction, and independent of the incumbent of the parish where they were situated. Long before their dissolution very many of them had ceased to belong to the crown, and had been devoted to some family or hamlet at a distance from the parish Church, but they still retained their original privileges.

Chapels of ease were similar to those still bearing the same name, being built for a hamlet at a distance from the parish Church, to which they were more or less in subjection, though they generally had separate endowments and were perpetual curacies. When the right to administer the Sacraments and burials was granted them they constituted Churches. Oratories were built by license from the diocesan, for the benefit of one or more

* The Injunctions for this Commission are given in full in Burnet's History of the Reformation, vol. II., page 152, folio edition, 1683.

† Vol. I., page 103. Edition of Ecclesiastical History Society.

families living a mile or more from the parish Church. The Sacraments were not to be administered in them, nor the rite of sepulture. They were generally attached to manorial residences, and served by a private chaplain. Chantries were for the most part merely portions within a parish or other Church, or small Chapels attached to the edifice, and appropriated to the performance of services for the dead, for which there was generally a special Priest and a separate endowment. Some Churches had many of these Chantry-chapels—in St. Paul's Cathedral there were no less than forty-seven. Other Chapels, called Chantries, were often distant from their mother Churches, and served the purpose of chapels of ease to hamlets or houses near which they stood, but obtained the name of chantries, either from being first founded for chantry purposes, or because they subsequently received their chief endowment from a chantry being connected with them.*

It is only of the destruction of these latter chantries that I shall here speak. As a faithful son of the Reformed Church of England, I consider the suppression of chantry services as necessary as that of other Popish superstitions. But, surely, the services might have been reformed, and the sacred edifices and consecrated burial places scrupulously preserved. Some allowance, however, must be made for kings and bishops, who, often being obliged to act through the representations of others, have no means of obtaining an impartial view of the case, and still less of regulating the operations of those who have to carry the measure into effect. Doubtless their intentions were usually for the good of the Church, and the furtherance of true religion, and they expected the work would be effected with due regard to humanity and decorum. But sacrilege, or wilful desecration, like a predatory war, continues as it proceeds to harden the feelings, to sear the conscience, and to stimulate the cupidity of those engaged in it. The real question, then, for consideration appears to be this:—Is the preservation or destruction of a Church to be regarded as a mere matter of expediency?

* For further information on these several kinds of Chapels see Burn's Ecclesiastical Laws, vol. I., pages 273, 284; Heylyn's History of the Reformation, vol. I., pages 102, 103, 124, &c.; and Kennett's Parochial Antiquities, pages 585, 591, where the subject is elaborately discussed.

Surely it ought to be viewed in a far more serious light. We will, therefore, say nothing of such Churches as are needed for the surrounding population. The most frigid utilitarian, if a churchman at all, will admit that such should not have been destroyed. But let us look at the case of those which are no longer absolutely required for the celebration of Divine Service, or for the purpose of Christian sepulture.

In the first place then, be it remembered that all these destroyed Churches, before their consecration, were duly and legally conveyed over for sacred purposes by those who possessed full right so to dispose of them. Now, on what ground is this conveyance to be regarded as less obligatory and inviolable than the title by which any landed proprietor holds his estate? Is not the seizure of such property, against the consent of its legal trustees, a manifest robbery? Laws may be enacted to legalise such a procedure—plausible arguments may be adopted to gild over its grossness—but plain honest common sense will still view it in the light of plunder.

Secondly, all these Sanctuaries were duly consecrated, and a bare glance at the import of the Consecration Service should, one would think, be sufficient to convince any person that they were thus solemnly separated from secular purposes, and devoted to the service of the Almighty. They were indeed, for the most part, like all our old parish Churches, consecrated according to the Roman Catholic ritual. But this increases rather than diminishes the importance of their consecration; for the Romish form, not only contained stronger expressions of dedication than those used by our Reformed Church, but also maledictions against those who should dare to profane the places thus consecrated. I am not, however, disposed to base any argument on the stronger portions of this service, but only to urge its acceptance so far as our Reformed Church admits it. And it is evident that she admits it, just as she admits Baptism and Ordination by the Church of Rome. She considers the act as effectually performed, although disapproving of portions of the mode of performing it. Did she not admit the efficacy of such consecration, she would have re-consecrated all those which had been only thus dedicated, for in

law, no building is held to be a Church till it has been properly consecrated.*

Passing over, then, the peculiarities of the Romish service, and those stringent expressions which have only been used by a few bishops since the Reformation, † I will notice only those particulars in the Form of Consecration which were agreed upon by the Convocation A.D. 1712, and is now generally used. Before the Bishop begins to consecrate a Church or Churchyard, he requires the previous possessors of them to relinquish unreservedly all future claim to them as ordinary property, and to acknowledge their desire to have them henceforth devoted to the service of God. He then calls on the congregation present to join with him in separating them from ordinary uses, and consecrating them to the future service of God, beseeching Him to bless and hallow them, and to grant that they may henceforth be held in reverence, and no more used for profane or ordinary purposes. Amongst the sentences which the bishop alone uses occurs the following :—

“Grant that this place, which is here dedicated to Thee by our Office and Ministry, may also be hallowed by the sanctifying power of Thy Holy Spirit, and so FOR EVER CONTINUE through Thy mercy, O blessed Lord God, who dost live and govern all things, world without end.”

So likewise when a Churchyard is consecrated, this petition is used :—

“O God, who, by the example of Thy holy servants in all ages, hast taught us to assign peculiar places where the bodies of Thy saints may rest in peace, and be preserved from all indignities, whilst their souls are safely kept in the hands of their faithful Redeemer; accept, we beseech Thee, this charitable work of ours in separating this portion of land to that good purpose, &c.”

Immediately after closing the devotional part of consecration, the bishop, or his chancellor, reads aloud a document, entitled the “Sentence of Consecration,” in which occurs this, or a similar declaration :—

“Dedicamus, et sic dedicatam, consecratam, et assignatam esse, et in futuris temporibus perpetuis remanere debere, palam et publice pronunciamus et declaramus.” ‡ (Anglice.) “Having dedicated this place, we now openly and publicly pronounce and declare that it

* Jacob's Law Dictionary, on the word Church. Burn's Ecclesiastical Law, vol. I., pages 29, 68.

† Bishop Laud's Form consisted of maledictions and other observances of a Romish character. Burns, vol I., page 299.

‡ As I could not find any modern Form containing the “Sentence of Consecration,” I have made this extract from the Form used by Arthur Lake, Bishop of Bath and Wells in 1654; and given in Hearne's Edition of Leland's Collectanea, vol. IV., page 384.

is so dedicated, consecrated, and assigned, and ought so to remain perpetually throughout future ages."

Now, taking the lowest possible view of the act of consecration, can it be considered as less than the dedicating and solemnly delivering over to God the ground and place consecrated? Whatever may be the difference of opinion as to the effect of consecration on the consecrated object, there can scarcely be two opinions as to the complete and perpetual disposal of it by such deeds and expressions as those used at the time of consecration. All alike must acknowledge that it has been truly and expressly surrendered up and devoted to God. Yea, more, God has been entreated to take part in this solemn act of consecration, and to confirm and seal the deed and intention of his servants. Now, after Churches and Churchyards have thus been consecrated to God, it must be a very serious matter, on any pretence whatever, to treat them as if no such solemn dedication had ever taken place. To appropriate such consecrated places to secular purposes for the sake of gain can be nothing less than sacrilege. In this opinion I am supported by high authority. Hear Hooker on this subject:—

"The main foundation of all, whereupon the security of these things dependeth, as far as anything may be ascertained amongst men, is, that the title and right which man had in every one of them *before donation, doth by the act, and from the time, of any such donation, dedication, or grant, remain the proper possession of God till the world's end, unless Himself renounce or relinquish it.* For if equity have taught us that every one ought to enjoy his own; that what is ours, no other can alienate from us, but with our own deliberate consent; finally that no man having passed his consent or deed, may change it to the prejudice of any other, should we presume to deal with God worse than God hath allowed any man to deal with us?"

Thirdly, all these consecrated places, with the exception of about half-a-dozen out of the forty alluded to, have been devoted to Christian sepulture; and is it not revolting to the common feelings of humanity, to say nothing of Christianity, to find them now heedlessly used as corn-fields, vegetable gardens, or pleasure grounds? Is it not belying the very words of the Consecration Service, which professes "to set them apart as peculiar places where the bodies of the faithful may rest IN PEACE, and be PRESERVED FROM ALL INDIGNITIES?" These wanton violations of the appointed resting-places of the dead are, in my opinion, so unchristian, so barbarous, and so revolting, that I will not trust myself to say more on the subject.

Those three points, then—the legal conveyance of the ground, its consecration to God, and its solemn assignment to the purposes of sepulture—are, in my opinion, such strong reasons for the sacred preservation of Churches and Churchyards, that they ought to be held inviolable, except where it can be clearly shown that their removal is absolutely necessary for the safety of the living. And if Churchmen generally are found to sanction their removal or alienation on any less cogent motive, it will soon have the effect of bringing the rite of consecration into utter contempt; of brutalising those finer feelings of human nature which have always respected the appointed resting places of the dead; and of greatly injuring the future prosperity of the Church, by necessarily exciting the apprehension of charitable persons lest any bounty bestowed on a Church or Churchyard may, ere long, only serve to increase the ill-gotten wealth of some covetous and profane worldling.

Having taken a general view of the subject, I now purpose to give a specific notice of each consecrated Sanctuary alluded to, in the order of their Deaneries.

DEANERY OF BUCHINGHAM.

BUCKINGHAM.—In this parish three Chapels have to be noticed :—

1. The building, now used as the Grammar School, was originally a Chantry Chapel, dedicated to St. John the Baptist and Thomas of Acon, and founded by Matthew Stratton, who was Archdeacon of Buckingham from about A.D. 1219, till his death, A.D. 1268. Apparently he was not buried here, for in his will he directs his body to be buried in Oseney Abbey, in Oxford.

This chapel, having become dilapidated, was rebuilt or restored by John Ruding, Archdeacon of Bedford, and Prebendary of Buckingham from A.D. 1471, till his death, A.D. 1481. He also built, or restored the Chancel of Buckingham Church, “as appears,” says Browne Willis, “by his arms in divers parts of the Chancel, and in the panes of the glass windows. He gave a folio Latin Bible, now in my possession, to the Church; in which are his arms painted, and this inscription written in it: *Hunc Librum dedit Magister Johannes Rudyng, Archi.*



[St. John's Chapel, Buckingham, now used for the Grammar School.]

Lincoln; Cathedral. in principali disco infra Cancellum Ecclesie sue Prebendal de Buckingham, ad usum Capellanorum et aliorum in eodem Studere volentium quamdiu duraverit. The motto of his arms, as drawn in the book, was, *All may God amende.*"

He also rebuilt, about A.D. 1467, the Chancel of Biggleswade Church, in Bedfordshire, in which he was buried, having died in A.D. 1481. Browne Willis says, "he erected his own monument, the inscription of which may be seen in the survey of Lincoln Cathedral." A plate of his tomb is given in Gough's *Sepulchral Monuments*. The brass containing his effigy had been torn off before A.D. 1813, but his arms were then still to be seen under the seats of some ancient wooden stalls in the north aisle.*

Browne Willis gives from a drawing in his possession the following description of St. John's Chapel:—"Over the altar, on the boards of the ceiling, was depicted an holy lamb bleeding, and on each side two angels or

* Lysons Beds, p. 57.

monks, with cups to catch the blood. Underneath the lamb was St. John the Baptist's head in a charger, and Ruding's motto, *All may God amende*; which was remaining till 1688, when it was destroyed as a relict of Popery by the school-boys. The rest of the work was decorated with crescents and escallops, as were the panes of the windows and the back of the master's seat, being Ruding's arms, as in Buckingham Chancel windows." There was belonging to this Chapel a small house adjoining to the Cross Keys Inn, and a tenement and two acres of pasture at the north-east end of the town.

The following is the return made of this Chantry, 2 Edw. VI. 1548: "The revenue thereof is lxix shillings; and Thomas Hawkins is Incumbent there, and hath yearly the profit thereof for his salary, over and besides 37s. 4d. which he receiveth yearly of — by reason of the late house of Sir Thomas Acon, in Westcheap, London, as it is said: the ornaments thereof be said to be worth £2 8s. 4d. Also there is a chalice with an image of Christ, the foot gilt, weighing 12 ounces."

After the Chantry Services were suppressed, this Chapel was converted into a school-room, and was endowed with £10 8s. 0½d. a year by Edward the Sixth, from the property belonging to St. Thomas Acon's College in London, which was then dissolved. It is still used for the same purpose, and has obtained the name of the Free Grammar School. As it is too near the sites of the old and present Churches to be needed for divine service, it perhaps could not have been converted to a better purpose; but its consecrated precincts, especially as they have been used for sepulture, should have been more respected. It was evidently used as a cemetery, for human remains are frequently found a few feet beneath the surface, both in the garden and the courtyard of the building. The original boundaries of the cemetery should have been preserved, and this sacred resting-place of the dead not have been used for ordinary purposes. Had it not been for this violation of the rites of Christian sepulture, I should probably not have included it amongst the desecrated Chapels of the county. It is, however, an interesting specimen of early architecture. The doorway is Norman, though much mutilated. Lysons says "the ancient pews of the Chapel still remain;" but this is a

curious mistake. When the old parish Church fell down in 1770, all the materials were sold; and from the general wreck about eight or nine bench ends were purchased by the then master of the Grammar School, and placed for ornament's sake in the boy's school-room. Two of these are of good design; the rest are probably of little value. These bench ends are doubtless what Lysons mistook for "the original pews" of the ancient Chapel. The Rev. H. Roundell, the present Vicar of Buckingham, to whose kindness I am indebted for the preceding information, also states that "the building probably originally served the double purpose of a Chapel and a dwelling house, being divided by a partition. The upper part is certainly a modern erection, and most likely an addition." It is remarkable that Lipscomb does not mention that this building was originally an ecclesiastical structure, although he gives a wood-cut of it from which the accompanying illustration is taken.

ON THE HISTORY AND ANTIQUITIES OF MURSLEY.

BY THE REV. THOMAS HORN.

Mursley or Muresley, in the Deanery of that name, and in the Hundred of Cotslow, lies about four miles nearly east of Winslow. The early notices respecting it are not very numerous, but the Deanery in which it is situate, being called by its name, it must have been a place formerly of some note. Some doubt, however, exists as to the name of the Deanery being derived from this parish. There seems to have been a Priory, called St. Margaret's or Meurseley, in the southern part of the Deanery, near Ivinghoe, of which few or no traces now exist; and this probably may have designated this Ecclesiastical Division of the county. The present Hundred of Cotslow formerly comprised the three Old Hundreds of Coteslai, *Mureslei*, and Erlai, which Civil or Terri-

torial Division, no doubt, refers to the same place, wherever it was, with the Ecclesiastical. One thing is certain, viz., that once, in a remote period, it was a place of more consideration than it is at present, the proof of which we shall adduce. The Manor was anciently in the Giffards, Earls of Buckingham; afterwards in the Fitzgeralds; from whom it passed, by a female heir, to the family of Nowers. Grace, daughter of Robert Fitzneale, married Almaric de Nowers, sister of Sir John Nowers, of Gothurst or Gayhurst, through whose marriage Mursley-cum-Salden came to the Nowers; they surrendered it to the Crown in 1351. Henry the Fourth gave Mursley to his second son, John Duke of Bedford; it having been seized by the Crown on the Attainder of Sir Robert Tresilian. On the death of the Duke of Bedford it was sold by the King to Cardinal Beaufort. In 1439 it was conveyed to Robert Whittingham, Squire of the Household, and Alderman of London, and confirmed to him by the King's patent in 1449. After this the Manors of Mursley and Salden appear to have been separated. Sir Ralph Verney, who inherited both from the Whittinghams by female descent, sold *Salden* about 1580, to Sir John Fortescue. Mursley continued to be the property of the Verneys nearly a century longer, having been purchased by the Fortescues in the year 1664. Of this latter family (the Fortescues) we shall have occasion to speak hereafter. But first we will present you with some further particulars respecting the parish where they resided. Mursley, though now only a village, was once a small market town. It had formerly a market on Thursdays, granted to the Prior of Snelshall in 1230. Warren Fitzgerald had another charter for a market on Wednesdays, in 1243, and a fair on the Festival of the Assumption of the Virgin Mary. This charter was renewed to John Duke of Bedford, who had the grant of another fair on the Nativity of the Blessed Virgin, renewed to Robert Whittingham in 1449. "The Wednesday market is said to have been held in a yard on the left-hand side of the town, as you approach it by the Whaddon road, near the great tiled house on this side of it."—(Cole's MSS. Brit. Mus.) There was a hamlet in this parish named *Hyde*, and a distinct Manor; but where it stood is unknown; perhaps it was in the Liberty of

Salden, in which there is or was a meadow called Hyde Meadow. It was the opinion of Mr. Lord, of Drayton, that Mursley lay on an old Military Roman way. It was, it is thought, a branch from the Watling Street to the Akeman Street; the road from Little Horwood to Stewkley, is, in his opinion, too well mended with stones to suggest any other idea than that of an old Roman way. How Mursley became a market town seems to have been this:—The direct road from Buckingham to Dunstable, and so on to London, lay through this place; Mursley and Leighton divided the distance between Buckingham and Dunstable: so that Mursley was well situate for a small market town lying between them. When Aylesbury began to flourish, and the fore-mentioned towns, Buckingham and Dunstable, decayed, the road through Mursley began to be neglected; and so “*poor Mursley* (it is the expression found in Cole’s MSS.) dwindled into a neglected village.” To shew the antiquity and comparative consideration of the place, it is worthy of remark, that Winslow was then of no note, and had no market till five years after Mursley. Cole, in the middle of the last century, writes of this parish, “Here are about 66 families, and 258 souls; of which six are reputed Papists, and one Anabaptist.” The Papists have disappeared, but the Anabaptists have greatly increased: indeed, the population is now nearly double what it was then, with probably little more accommodation for the inhabitants. The effect of this on their health and morals may easily be conceived. In temp. Hen. III., the Advowson of Mursley was given to the Monastery of Nuneaton, county of Warwick, and the living was in the patronage of that Convent till the dissolution of Monasteries. After which, it seems by the patents, first to have been granted to Sir Francis Verney, Knight, and then, on his Attainder, Anno 1560, Queen Elizabeth granted the Rectory of Mursley, by letters patent, to Robt. Davy and Henry Vynne or Dynne, and their assigns for ever, who sold it to the Ashfields, and thus it came by marriage to the Fortescues. Sir Edmund Ashfield appears to have gotten a lease of this Advowson from the Convent of Nuneaton. The mention of the *Ashfields* may lead us to refer to a place in the neighbourhood, a few remains of which are still standing

(Snelshall Priory). In the spot where this little Priory stood, viz., about a quarter of a mile from Whaddon Parish Church, is a farm-house, the north side of which is supported by some arches, originally belonging to the Cloister of the Conventual Church: excepting this, no part is remaining, the whole of the materials having been disposed of to erect a new chapel at Tattenhoe adjoining, which was before the Reformation subordinate to Snelshall. We have already seen that Mursley had formerly a market on Thursdays, granted to the Prior of Snelshall, 1230, and this connection between this village and the Priory is further shewn by an account of its revenues taken 26th Hen. VIII. Next to the value of the site of the building, and the adjacent lands, occurs this entry—"In Mursley Redditus unius Clausi," (the rent of one close) 61s. 4d." The estate originally belonging to the Convent in this immediate vicinity (principally in that part of the parish called the Hamlet of Selden) is thus described at a later period—"A close called Oxwicks, lying near Newton Field, Salden Leys, containing 90 acres, with eight acres lying on Bletchley Leys. Queen Mary, in consideration of £301 9s. 10d. paid her by Edmund Ashfield, of Tattenhoe, Esq., demised Snelshall to him, his heirs, and assigns for ever." Snelshall becoming the property of the Ashfields, it came into the Fortescue family, by the marriage of Cecily, daughter of Edmund Ashfield. The Fortescues sold it about 1620, to Sir George Villiers, the celebrated Duke of Buckingham; of whose son's trustees it was bought in 1697, by James Selby, Esq., Serjeant-at-Law, and has since descended to Wm. Selby Lowndes, Esq., of Whaddon Hall. The Chapel of Tattenhoe just mentioned, stands in a very retired situation, in Whaddon Chace. It is a very small building, not much larger than a room, with a single bell in an open turret. Close by are the remains of a moat, with some water, indicating the spot where a mansion formerly stood; most likely the seat of the Ashfields. A daughter of Sir Edmund Ashfield, married to Sir John Fortescue, lies buried in Mursley Church, where a monument is erected to her memory by her husband. Warinus de Fitzgerald, and Agnes his wife, founded at Salden a Chantry Chapel, to the honour of St. Nicholas, and to pray for their souls, Anno 1253. A list occurs in Cole's MSS. of the Chaplains to the Chapel of St. Nicholas.

Salden. The first name is John de Chandon, 1250; the last but one is Richard de Mursley, and the last is Hugh Withee de Kimpton. The Chapel was for the use of the Manor House, and was discontinued 1350. The existence of an ancient Manor House at Salden, before that built by Sir John Fortescue, was reported to Cole by Mr. Lord of Drayton, who told him that "Lewin de Newenham had a mansion there, and that this tradition was further confirmed by what happened at the pulling down of the latter house, when there was found an old chimney-piece behind the wainscoat in one of the parlours, with *an ancient date* upon it." But that which has conferred on this parish more celebrity than anything else, was the residence of the Fortescues there for a century and a half. Sir John Fortescue, having become possessed of Salden, a hamlet in this parish, A.D. 1580, built there a most magnificent seat. It was built round a court or square. The width of the principal front was 175 feet, with a balustrade at the top; and nine large windows on a range, gave it the appearance of a palace. The second front, with an equal row of windows, in the middle story of which was the gallery of 148 feet, and which probably faced the garden, was little inferior to the former. The building was of excellent masonry in the brick and stone work. About £33,000 were expended on it; in itself a large sum, but remarkably so for the time, although some of the rooms were not finished, and notwithstanding the carriage of the materials and the timber were found by Sir John. In Salden House were a great many coats-of-arms in the various windows, all of which were bought by the celebrated Antiquary, Browne Willis, for a trifle, and some of them were presented to Judge Fortescue, a descendant of the family. Two coats-of-arms, taken from this house, were put up by Browne Willis in the east window of Fenny Stratford Chapel, and two were in 1760, in the parlour of Old Whaddon Hall. "There was also in the dining-room or gallery chamber of Salden House, an alabaster or marble chimney-piece, justly admired for its curious workmanship, which was sold for about £5 to the Lord Fermanagh, and is put up in his house at Middle Claydon."—(Cole's MSS.) The mansion at Salden, on the property becoming divided, was pulled down; part of it in 1738, and the remainder in 1743: the materials were sold to one Thomas Harris,

a builder, of Cublington, for £400 or £500. So that this noble seat is entirely demolished, except a small portion, which served as a passage from the lofty kitchen and great parlours, and which is now occupied as a farmhouse. The situation is pleasant, and bears some marks of former splendor. There are remaining a large piece of water, which doubtless helped to supply the family with fish; a circular mound, surrounded here and there by a straggling hawthorn bush, the remains, it may be presumed, of a well clipped hedge, which served as a fence to the bowling-green. On digging around the site of the building, traces of cellars have been found; and, perhaps, if further excavations were attempted, some additional discoveries might be made. The double-terraced walks of the garden are still to be seen, with the fine old yew trees which stood near the lodge at the entrance, towards the south; while, in various parts, traces of the wall that surrounded the building are distinctly visible, the wall, in some places, still standing entire, with portions of the original stone coping upon it. Three drawings were taken of the house before it was pulled down, one of which was exhibited to the meeting at the time this paper was read, and also a drawing of the remains of Snelshall Priory.

AYLESBURY IN THE TIME OF HENRY VIII.

(From Leland's Itinerary, Vol. IV. Fol. 191. b. 192. a.)

“ If ever I passed into Alesbury, I rode over a little bridge of Stone called Woman’s Bridge, under the which passed a Brooke downe on the right Hand as I rode; and from this Bridge to the Towne is a Stone Cawsey. This is, as farre as I can gather, Tame Water.

“ The Towne selfe of Alesbury standeth on an Hill in respect of all the Ground thereabout, a 3 Miles flatt North from Chilterne Hilles. The Towne is neatly well builded with Tymbre, and in it is a celebrate Market. It standeth in the High-Waye from Banbury to London,

and Buckingham to London. There is *domus civica* in the middle of the Market Place, a late reedified by — Baldwin, cheife Justice of the Common-Pleas; but the Kinge gave the Tymber of it. The Gaole for Bucking-hamshire is in this Towne.

“There is but one Parech Church standing West-North-West in it; but that is one of the most ancientest in all those quarters, as it appeareth by the life of St. Osith. Querendon, a mile and an halfe from Alesbury, also Burton and Alesbury in Chilterne, 3 miles of by South, with divers other Hamletts, were in Alesbury Parish.

“It is sayd that a B. of Lincolne desired by a Pope to give the Personage of Alesbury to a stranger, a kinsman of his, found the means to make it a Prebende, and to impropriate it to Lincolne Church. At the which time also the Personage of Tame was impropriate and made a Prebende in Lincolne. Soe that the care of both the churches with a right bare Livinge be reject unto the Vicars. St. Osith, daughter to Fredwald, was borne in Querrendon, in Alisbury Parish, and brought up with an Aunt of hers at Ellesburrowe, in Chilterne Hilles, a 3 Miles from Alesbury by South, whereof the E. of Salesbury were late Lordes, and now the Kinge by atteinture.

“St. Osithe’s body was translated for a while for feare of Danes from Chich, alias St. Osith, to Alesbury. There was, as some saye, a Nunnery, or other House of Religion, whereas the Personage is now, and record yet remaineth that this house should be of the Matarines, alias *patres ordinis S^ce. Trinitatis*, of like sect to the Fryers of Tikhill and Hundestawe, 10 Miles from London.

“There was a house of Grey-Friars in the towne towards the South, founded about the tyme of K. R. 2. The Lord of Ormund was in the tyme of man’s minde counted cheife L. of Alesbury, since Boliew by Partition of Land.

“There runneth a pretty brooke, almost at the very End of the Towne, by South under a Wooden Bridge. It runneth downe from East by West into Tame. I take the head of it to be towards Wendover a through Fare, 3 miles of.

“Tame River selfe, as I there learned, riseth in the Easterne Partes of all the Chilterne Hilles toward

Dunstable, and the Head of it is about 7 miles from Stone-bridge on Tame, betwixt Alesbury and Quendon."

CHICHELEY.

This estate belonged originally to Tickford Abbey, and was with much more, granted by Henry VIII. to Cardinal Wolsey for the building of Christ Church, and at his fall resumed by the Crown. It was granted by Queen Elizabeth to Anthony Cave, and came to the Chesters through marriage with his daughter and heiress Judith. In the Church there are two Brasses to Anthony Cave,* one representing him in armour with his wife Alice, and inscribed *Hic jacet Anthonius Cave Armiger quondā mercator Stapule & Alicie dominus de Chicheley, qui obiit nono die Septembris An^o dñi Millesimo CCCC lviij^o, cujus animæ opicietur deus Amen*; the other bearing a Skeleton in a Shroud, with the arms of Anthony Cave, and the inscription—

*Vos qui transitis memores nostri esse velitis
Quod sumus eritis, fuimus quandoque quod estis
Et lege et plege, et nihil terribilius inbeneris
Quam bibere in eo statu in quo mori times.*

*All ye that pass hereby
Ye may se where I lye
Sone gone soner forgotten
So shall ye be that come after
Wherefore Remember & Remember againe.*

WEST WYCOMBE CHURCH.

The Church here was erected in 1763, but stands on the site of a much older Building. Its remarkable position on the top of a high hill was accounted for by John Aubrey in 1686, on the supposition that the first Church built there took the place of an ancient heathen altar. It is not uncommon to find Churches dedicated to S. Michael built on the tops of hills, or else with lofty steeples.

* For rubbings of these the Society is indebted to the Rev. Anthony Chester, the present Lord of the Manor.

ARCHITECTURAL AND ARCHÆOLOGICAL SOCIETY

FOR THE COUNTY OF BUCKINGHAM.

Established Nov. 16th, 1847.

RULES.

I. OBJECT.—That the object of this Society shall be, to promote the study of Architecture and Antiquities, by the collection of books, drawings, models, casts, brass-rubbings, notes, and local information, and by mutual instruction at Meetings of the Society in the way of conversation and by reading original papers on subjects connected with its designs.

II. CONSTITUTION.—That the Society shall consist of a President, Vice-Presidents, two Secretaries, a Treasurer, two Auditors, Honorary and Ordinary Members, being in Communion with Church of England; of whom, the Bishop of the Diocese for the time being shall be requested to accept the office of President; the Archdeacon of the County, being a Subscriber, shall be considered *ex officio* one of the Vice-Presidents; and that the remaining Vice-Presidents shall be nominated by the Committee, and with the other Officers be elected by a Majority of the Members present at an Annual Meeting of the Society; and that every candidate for admission to the Society shall be proposed and seconded at a General Meeting or at a Committee Meeting, and balloted for at the next General Meeting, one black ball in five to exclude; and that on the election of a Member one of the Secretaries shall send him notice of it and a copy of the Rules.

III. GOVERNMENT.—That the affairs of the Society be transacted by a Committee consisting of the President, Vice-Presidents, Secretaries, Treasurer, and twelve Ordinary Members, elected annually at a General Meeting of the Subscribers; and that three do constitute a quorum; further, that all Deans Rural in the County, being Subscribers, be considered *ex officio* Members of the Committee, exclusive of the twelve elected; and that Members of the Committee in any neighbourhood may associate other Members of the Society with themselves for local purposes in communication with the Central Committee.

IV. FINANCES.—That each Member shall pay an Annual Subscription of not less than Five Shillings, to be due on the first of January for the current year; or shall compound for the same for five years by one payment of a Guinea, or for life by one payment of £5. And that if any Member's Subscription be in arrear for one year, he may be removed from the Society after three months' notice to him from the Treasurer, at the discretion of the Committee. Excepting that all persons holding the office of Churchwarden in any Parish of the County be placed, on the recommendation of the Clergyman of their respective Parish, and with the sanction of the Committee, on the list of Members without payment; and also that when extraordinary talent in Architectural or Archæological pursuits is shown by any person, it shall be competent for a majority of the Committee to elect such person an Honorary Member without Subscription.

V. MEETINGS.—That the General Meetings of the Society be held once a quarter, or at such times in each year as the Committee shall fix, of which due notice shall be given; and that each Member may be allowed to introduce Visitors at all General Meetings, except during the transaction of private business.

VI. PROPERTY.—That all Books, Drawings, Papers, and other property of the Society, be kept by the Secretaries for the use of Members, subject to the regulations of the Committee.

VII. RULES.—That no new Rule shall be passed, and no alteration made in any existing Rule, unless notice of the proposed new Rule or alteration shall have been given at the preceding General Meeting.

Architectural and Archæological Society

FOR THE COUNTY OF BUCKINGHAM.

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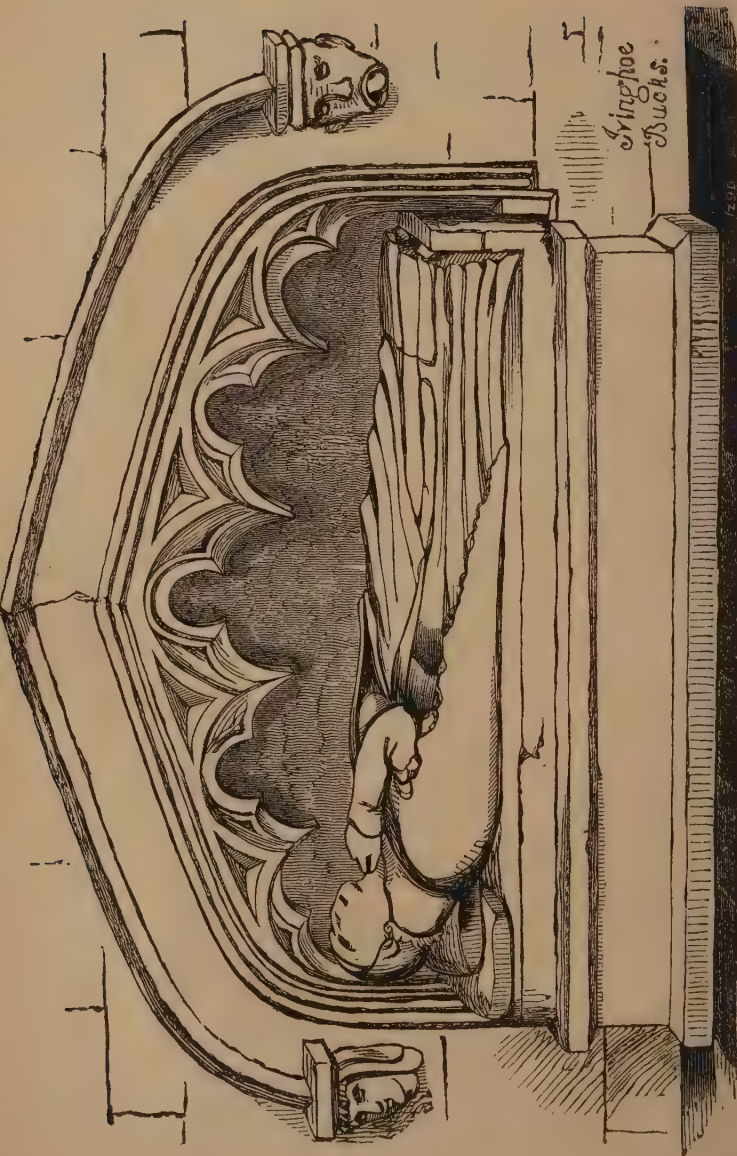
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Springhoe
Bucks.

THE MONUMENT IN IVINGHOE CHURCH, SUPPOSED
TO COMMEMORATE HENRY DE BLOIS,
BISHOP OF WINCHESTER.

The County of Buckingham abounds in sepulchral brasses, many of which are of an interesting character, but, owing probably to its deficiency in suitable stone, it possesses only few sculptured monuments deserving of notice. Among the latter is an ancient stone effigy in the Parish Church of Ivinghoe, which lies in a trefoil-headed recess in the north wall of the chancel. It is habited in the common Eucharistic robes of a priest, consisting of chasuble, amice, stole, maniple, and girded albe. The head, which shews the usual tonsure, rests on a double cushion. The effigy, together with the cushions and slab on which it rests, are wrought out of one stone, which at the feet is left solid nearly as high as the effigy itself.

	ft.	in.
Length of the effigy	6	2 $\frac{1}{2}$
— of the whole slab	6	8 $\frac{1}{2}$
Width at the head	2	0
— at the feet	2	2

The under work has some resemblance to an altar-tomb, but it is either modern, or has been so much modernised as to have lost its original character.

Local tradition assigns this monument to no less a personage than Henry de Blois, brother of King Stephen, and Bishop of Winchester; and Browne Willis, in his History of the Mitred Abbies, has corroborated this tradition. Speaking of Glastonbury, he says—"Henry de Blois, brother to King Stephen, was made Abbot of this place, which he held for the space of forty-five years. He died A^o 1171, and lies buried in Ivinghoe Church, in the County of Bucks, in which parish he founded a Nunnery, the manor thereof belonging to the See of Winchester." Having been thus assigned to so distinguished a prelate, this monument has become invested with an interest and importance which it would not otherwise have demanded. It will, therefore, be the

object of this paper to endeavour to remove all doubts on the subject.

A bare inspection of the monument is amply sufficient to refute the tradition. The effigy, though doubtless of an early date, is too elaborately and perfectly worked out to belong to the twelfth century. It is, moreover, habited in the robes, not of a bishop, but, as already mentioned, of an ordinary priest. Henry de Blois was a personage far too important to have been buried in obscurity. He was nephew to King Henry I., and brother to Stephen, Abbot of Glastonbury, and Bishop of Winchester, to which ecclesiastical and powerful Baronies he had been appointed, not by the Pope or by any ecclesiastical body, but by his uncle, the reigning Sovereign. He was likewise Legate to the Pope; and although he had been educated from infancy among the Cluniac monks, from whom he had acquired the art of assuming at pleasure a meek and humble deportment, he was, nevertheless, a warlike and imperious character, and perhaps chiefly memorable for his military proceedings. Having taken umbrage at Stephen's conduct towards the Church, he became for a time one of his most formidable opponents; so that on his leaving the kingdom for a season, Stephen razed to the ground no less than six of his fortified castles, giving no other reason than that he had left England without the king's licence. After his return to England his chief residence was at his Castle-palace, at Winchester, where he lived in princely power and grandeur; and though he took such an active part in the warlike affairs of the time, that on one occasion he ejected combustible missiles on his own citizens for disobeying his orders, and plundered sacred images of their gold and jewels to requite his soldiers, yet he was a great favourite, and extremely popular with the ecclesiastics.* Such a man was not likely to be buried without due honour. We naturally then expect to find him interred with becoming state and dignity in his own Cathedral Church; and, on looking into Thomas Ruborne's "*Historia Major Wintoniensis*," we find the following notice:—"Iste Henricus sedit annis xliii., et sepultus est in Ecclesiâ suâ coram summo altari." This

* See William of Malmesbury's Chronicle.

is just where we should expect his interment. We have yet a further notice of him. Gough, in his "Sepulchral Monuments" (vol. i. part 1, page 28), relates an account of the discovery of his body at Winchester, A.D. 1761, and says that "it was wrapt in a brown and gold mantle, with traces of gold round the temples: a wooden cross, about two yards long, and the size of a common walking-stick, lay beside it; and a large gold ring, with a stone of great value, which was lodged in the treasury." This is conclusive as to the place of his sepulture, and completely refutes the statement of Willis, who probably formed his opinion from the idea that he founded the nunnery of St. Margaret's, at Ivinghoe; but in this he was also mistaken. The nunnery was founded by William Giffard, Bishop of Winchester; and Henry, his successor in the See, only confirmed the original grant. Lipscomb, in his "History of Bucks" (vol. iii. page 399), gives a copy of a deed in which this fact is expressly stated. Henry de Blois apparently had no connexion with Ivinghoe till, as Bishop of Winchester, he became lord of a certain manor in the parish which belonged to that See. Had the monument been designed to commemorate him, or any other bishop, it would undoubtedly have possessed some insignia of the episcopal order. From the absence of these, from the apparent date of the monument, and from the notices now given of Henry, the brother of King Stephen, we must, I think, unhesitatingly conclude that it was not designed to commemorate him. It appears, indeed, that Browne Willis, after the publication of his "Mitred Abbeyes," had made some discovery which changed his opinion respecting the burial-place of Henry de Blois. For, in his manuscript account of Ivinghoe, a copy of which may be seen in the Library of the British Museum, he assigns this monument to Peter de Chaceport, Rector of Ivinghoe from A.D. 1241 to A.D. 1254, the advowson then being in the patronage of the Crown, and Peter de Chaceport being Keeper of the King's Wardrobe, Archdeacon of Wells, and Lord of the Manor of Ravenstone, in Bucks, where he founded a Priory for Augustine Monks. Being a wealthy man, and having, as a contemporary historian remarks, "ended his life gloriously, and made a noble will," it is extremely probable that he devoted a portion of his wealth to the improvement of the Church of which

he was Rector, the nave and chancel of which correspond with the apparent date of the monument. It is, therefore, no improbable conjecture that these portions of the Church were built by him, either in his lifetime or under the directions of his "noble will." This, too, would account for the situation of the monument. When, therefore, we consider the exalted position of Peter de Chaceport, his prosperous circumstances, his benevolent character, the period of his incumbency, the official vestments of the effigy, the situation it occupies, and its apparent date corresponding with that of the earlier portions of the Church, we have strong evidence for supposing the monument was designed to commemorate Peter de Chaceport.

While speaking of this distinguished ecclesiastic, it may be useful to point out a curious contradiction in Lipscomb's notice of him. In vol. iv. page 311, in his account of Ravenstone manor, he says—"Peter de Chaceport being a clergyman, had no issue; and, therefore, conveyed this manor before his death to the King to found a Priory here." At page 314 of the same volume, he says—"Peter de Chaceport, Keeper of the Wardrobe to King Henry III., having purchased the manor, ad-vowson, &c. . . . they descended, at the decease of the said Peter, to Hugh de Chaceport, his son and heir;" and in the course of a few more lines Hugh is twice again mentioned as the son of Peter de Chaceport. That Peter de Chaceport was a Priest and Rector of Ivinghoe, we have abundant proof in Rymer's "*Fœdera*," and other contemporary records; but whether or not he was married, and had a son Hugh, I must leave for others to decide.

For the illustration, and some assistance in the preparation of this paper, I am indebted to the Rev. George Rowe, of Swineshead, Huntingdon.

THE DESECRATED CHURCHES OF BUCKINGHAMSHIRE.

DEANERY OF BUCKINGHAM (CONTINUED FROM PAGE 69.)

BUCKINGHAM.—St. John's Chapel.—*Addenda*.—This Chapel, having been fitted up with seats from the old Church, was used for Divine Service from A.D. 1770 to A.D. 1780, during the erection of the present Parish Church, which was consecrated in the latter year. In the year 1781 it became used for a Sunday School, which is supposed to have been the second Sunday School established in England. This school, though not at first in connection with the Church, was afterwards merged in the National Schools which were established A.D. 1819.

2.—At BORETON, a hamlet in the parish of Buckingham, there was a house with a large arched doorway standing in Willis's time, which was said to have been a Chapel. This tradition was strongly supported, if not confirmed, by the fact that the ground around the house was found to contain the remains of human bodies.

3.—GAWCOT, another hamlet of Buckingham, formerly possessed a Chapel dedicated to St. Catherine, the site of which is commemorated by a field, named Chapel Close, and the lane leading to it bearing the name of Chapel Lane. No remains of the Chapel existed in Browne Willis's time; and this hamlet, more than a mile from the Parish Church, and containing a population of six or seven hundred, was left destitute of a house of prayer by the destruction of the Chapel, for probably some centuries. In 1806, a new Chapel was built and endowed by Mr. West; but in less than twenty years it became so entirely dilapidated that it was necessary to rebuild it, which was done in 1828, at the cost of £1,700, and a Parsonage-house was also then erected.

4.—BIDDLESDEN or BETESDENE.—This small parish lies about six miles from Buckingham, on the borders of Northamptonshire. Here was a Cistercian Convent, the Church of which was also used by the inhabitants of the village; but at the dissolution of monasteries it was dismantled, together with the abbey. The bells, five in

number, were conveyed to Denham, near Uxbridge, where they were subsequently recast into eight. "The ruins of the Church and Abbey House," says Browne Willis, "were left in good part standing when I visited it, Anno 1712, and there were then to be seen the walls of the East side of the Cloyster, and a part of the Tower, together with a small Chapel and the Chapter House, which was an handsome arched room of about 40 foot square, supported by four pillars. In the Chapel lay the broken effigies which was on the tomb of one of the Lord Zouch's: it was of alabaster, and in armour. But besides the Lord Zouch, there were, as I have seen, several persons of note buried here, particularly the Founder's family, the Bosco's, and divers others, as of the Family of the Billings and the Lovetts, as appears by the inscriptions which I have met with, which were affixt to their gravestones, on brass plates, as follows:—
'Orate pro Animabus Thomas Billing, quondam Capitalis Justiciarii Domini Regis ad Placita coram ipso Rege tenend. et Catharine Uxoris ejus. Qui quidem Thomas obiit 5 die Mensis Maii, A.D. 1481, et dicta Catharina obiit 8o die Mensis Martii, A.D. 1477. Quarum Animabus propitiatur Deus.'

Under this inscription were the portraits of five sons and four daughters.

On another,—*'Hic jacet Thomas Billing Arm. Filius et Heres Thomas Billings Justiciarii Domini Regis, qui obiit 23 die Mensis Martii, A.D. 1508. Cujus Animæ propitiatur Deus.'*

These two gravestones were, as I am informed, removed into Wappenham Church; but I suppose their bodies were left here.

'Hic jacet Thomas Lovet Armiger, qui obiit, 16 Die Mensis Februarii, 1491. Cujus Animæ Propitiatur Deus. Amen.'

I have preserved a drawing of the Ruins of the Chapter House, and of the said Lord Zouch's Effigies."

About five-and-twenty years after his first visit, Browne Willis again visited this spot, and has left the following record of the change:—"The present proprietor, Henry Sayer, Esq., has so totally demolished everything, that not the least Remains appear, or even the site of any building whatsoever, where the Abbey

stood, or any of its offices. In digging about it, there were, as he informed me, several stone coffins found, one of which was most scandalously perverted to profane uses, and several thousand of human bones removed, and thrown away, as he gloried in, to level the ground, together with the rubbish, with great indecency.”*

5.—Besides the Abbey Church, there was in the village of Biddlesden a small Chapel dedicated to St. Margaret. “This Chapel,” says Willis, “adjoined a dwelling-house, and had a tiled roof and a turret with one bell. It was a very plain fabric, entirely destitute of ornament, and not more than forty or fifty feet long, and sixteen or seventeen wide.”

After the destruction of the Conventual Church, the parishioners used this Chapel for Divine Service, and also for interment. Amongst other tombs and inscriptions, it contained one to Francis Dayrell, the son of Paul Dayrell, of Lillingston, who died in A.D. 1614; one to Dorothy Verney, wife of Edmund Verney, Esq., and daughter of Sir Edmund Peckham, Knight, who died in A.D. 1547; and also one to Susan, the wife of George Peckham, who died in A.D. 1555. The two latter memorials had effigies in brass, and the last had a long and curious epitaph, beginning thus:—

“Here Susan sleeps, George Peckham’s wife,
Which Death in child-bed took;
Who xiii. months in marriage spent,
And then this Life forsook:
The only heir of Henry Webbe,
The chiefest joy he hadde;
The quiet stay, and greatest happe,
That made her husband glad.”

Edward Coles, priest, in his will, dated 8 October, 1557, bequeathed his cross-bow and arrows to his master, Sir Robert Peckham; his old Mass-book to the Church of Westbury; and 12s. to Sir Leonard Hurst, priest, to pray for his soul; and desired to be buried in “St. Margaret’s Church, at Bitlesden.”

This little Church or Chapel, which was entire when Willis visited it in 1712, had, before his next visit, been totally destroyed by the same Henry Sayer who demolished the remains of the Abbey, and so wantonly profaned the sepulchres of the dead. He appears, however,

* Browne Willis’s History of Buckingham.

to have felt some degree of shame in violating the tombs of those who had been comparatively but recently buried, and so caused a low arch to be turned over those in this Chapel which he had entirely destroyed.

6.—There was also another small Chapel at Eversaw, a hamlet in the parish of Biddlesden, which was dedicated to St. Nicholas, and given about A.D. 1180 to Luffield Priory. About A.D. 1291, it was assessed for Pope Nicholas's Tax, at 13s. 4d., and undoubtedly was in existence in A.D. 1551, *probably* at a much later period; but in Browne Willis's time not a vestige of it remained, and its site had been diverted to common purposes.

Thus in the small parish of Biddlesden not less than three consecrated Churches and Cemeteries have been entirely destroyed, and their sites desecrated. The ancient Abbey Church appears to have been for some centuries the only Parochial Church, as no other, except the small Chapel at Eversaw, is mentioned in Pope Nicholas's Taxation. No description is given of this Church in Dugdale's Monasticon, nor in any other work or record that has come under my observation; nor is it known exactly when the parishioners ceased to use it for Divine worship; but as the "bells, lead, and other buildings" were valued among "the moveable goods" when the Abbey surrendered to the King, the Church was probably robbed of its roof and internal furniture immediately after its dissolution.

The Chapel at Eversaw was doubtless chiefly designed as a Chantry for the family of the founder, Hugh de Eversaw; but, as it is named in Pope Nicholas's Taxation, it was most probably used for Divine Service by the inhabitants of the hamlet.

The other Chapel in the village of Biddlesden was unquestionably only founded as a Chantry or Oratory for the proprietors of the residence to which it was attached; although, as Willis suggests, it might have been occasionally used by the parishioners during the existence of the Abbey Church, and probably its surrounding enclosure was the ordinary parochial burying-place.

Mr. Sayer having demolished the last consecrated Church in his parish, "fitted up," says Willis, "an unconsecrated Chapel in the left wing, or office, of his dwelling-house," which, apparently, is the only Church

that Biddlesden now possesses, and which must have been constructed some time between A.D. 1712 and 1735, and not, as stated by the "Ecclesiastical Topography," in the time of Charles II. As I have not been able to visit this parish, and my letter of enquiry about it being one of the very few which received no answer, I have no recent information on the subject; but as it appears Biddlesden Church has not been consecrated, I trust it will ere long receive due attention from the Right Rev. the President of our Society.

7.—LILLINGSTONE DAYRELL lies five miles from Buckingham, on the border of Northamptonshire, and contained a portion of the ancient Priory of Luffield. In the reign of Henry III., Robert Dayrell, and Ralph, his son, gave to Luffield Priory "a certain place in his wood at Lillingstone," in which a Chapel was built and dedicated to St. Thomas the Martyr. When Browne Willis visited the ruins of the Priory, this Chapel was still standing, but had been converted into a dwelling-house.

8.—STOWE.—BOYCOT, a hamlet of this parish, had once a Chapel of Ease, but having become entirely depopulated and included in the grounds of the mansion, the Chapel has long since been swept away, and its site passed into oblivion.

[The writer requests corrections and additional information on this series of Papers.]

ON MURSLEY WITH SALDEN, BUCKS.

[ST. THOMAS' RECTORY, HAVERSFORDWEST,
June 9, 1854.

DEAR SIR,—In compliance with the request just conveyed to me from the Society through you, I forward the two remaining papers connected with my late Parish (Mursley with Salden). The first was read at Princes Risborough, and was immediately descriptive of Salden House. The second paper is on the *Fortescues*, particularly *Sir John*. I trust, in a Biographical and Historical point of view, and as connected with Bucks, it may be found not wholly devoid of interest. The third paper contains some gleanings respecting some of the *Rectors of Mursley* or others more or less connected with it. In this, incidental light is thrown on the history of *other Parishes* in the County, and thus it may have a wider interest. Similar Contributions might do something towards forming a good County History. I am sensible of the imperfection of these Notices, but "I have done what I could," and in my own way—and shall be happy if these two last Notices of my late Parish are as favourably received as the former one was.****

Believe me, dear Sir,

Yours, faithfully,

THOMAS HORN.

REV. A. NEWDIGATE.]

II.—THE FORTESCUES—PARTICULARLY, SIR JOHN FORTESCUE, IN THE REIGNS OF ELIZABETH AND JAMES I.

Sir John Fortescue was descended in a direct line from one of the elder brothers of Lord Chancellor Fortescue, in the reign of Henry VI., who was his father's uncle. His father was Sir Adrian Fortescue, who married Anne, daughter of Sir William Reed, of Boarstall, Bucks, the mother of Sir John Fortescue. She was his second wife, and widow of Sir Giles Greville. He was very young when misfortune befel his father, Sir Adrian Fortescue. This person, esteemed of much learning and wisdom, fell under the displeasure of Henry VIII., and being attainted of treason, was beheaded 1539. He was a gallant soldier, and had served Henry in the wars: he died much pitied, as not having formed any direct design against the crown.

Sir John's early education was not neglected, since he became distinguished for extensive knowledge, singular sagacity, and perfect acquaintance with the best Greek and

Latin Authors. Some distant affinity being between Queen Elizabeth and himself, together with these qualifications, led her to choose him for the director of her studies: and as a token of her favour, she made him afterwards Master of the Wardrobe, thus "trusting him" as Lloyd in his "State Worthies" observes, "with the ornaments of her soul and body." When his brother, Sir Anthony Fortescue, was convicted of High Treason, his influence with the Queen, probably, procured his pardon. Sir John Fortescue does not seem to have addicted himself to any particular party in the State—he had a good estate, a profitable employment, and the Queen's favour, which he retained by doing his duty assiduously. In the 28th Queen Elizabeth, he sat in Parliament with Christopher Edmonds, Esq. for the Town of Buckingham. In 31st Elizabeth, he was elected Knight of the Shire for the County, with Thomas Tasburgh, Esq. In the next year, on the death of Sir Walter Mildmay, he was raised to the high office of Chancellor and Under Treasurer of the Exchequer, which he held during the rest of this reign. In this post he was very useful to the Lord Chancellor (Puckering) to whom he was related, and who entirely relied on him. Camden, in his Annals, Lib. 4. p. 438, with respect to his succeeding to the office of Chancellor of the Exchequer, describes Sir John Fortescue "as an upright man, excellently well learned in Greek and Latin, who was a long time Director to the Queen in her study of the liberal arts, and Master of her Wardrobe," "and one," the Antiquary adds, "*that gave me light in several things, as I was writing this History.*" In managing the Revenue, he shewed much care and circumspection, as well as the highest probity. "Two men," Elizabeth would say, "outdid her expectation; Fortescue, for integrity, and Walsingham, for subtilty and officious services."* Thus, on account of his office, posts, and fidelity, he was admitted to be a member of the Privy Council. In the Parliament of 35th Elizabeth, he was again chosen with Robert Dormer, Esq. for the County of Bucks; and again, in that of the 39th Elizabeth, with Francis Goodwin, Esq. In all the affairs in which he was engaged, he seems to have acted with equal candour and caution, so that while he

* Camden, quoted by D. Lloyd.

discharged them with irreproachable fidelity, he gave general satisfaction by the calmness with which he heard whatsoever was proposed to him. We find him joined with Lord Burghley and others, on the trial of Sir John Perrot, for misgovernment and indiscretion, while Deputy of Ireland—he is also mentioned as concerned in the trial of the Earl of Essex, though not as a Peer, yet perhaps, as a Member of the Privy Council. His high situation and influence rendered him, too, an object of solicitation in the Earl's favour. "My Lady Essex," says Whyte, "rises almost every day as soon as light, to go to my Lord Treasurer's and *Sir John Fortescue*, on behalf of her Lord; for to this Court she may not come."*

Besides these transactions, he was one of those who treated with the Dutch on two several occasions.

His name occurs, with that of Archbishop Whitgift and sundry Divines and Lawyers, A.D. 1590, as one of the Commissioners for finally deciding on the case of Robert Cawdry, a refractory Puritan Minister of Sth. Luffenham, Rutland, which ended in his deprivation and deposition from the Ministry. His offence was of a kind too common in those days—depraving and mutilating the Book of Common Prayer, and speaking against Ecclesiastical rulers; and, when convicted, refusing to retract his opinions or conform to the laws established.† Towards the close of the reign, the name of Sir John Fortescue occurs incidentally, in an affair which strongly marks the temper and feelings of the Sovereign. Dr. Matthew Hutton had ventured to preach a very bold sermon before her, on the duty of appointing a successor. Contrary to general expectation, Queen Elizabeth very kindly and calmly thanked this divine for his very learned sermon. Yet, when she better considered the matter in private, she sent two Councillors to him, *Sir John Fortescue*, Chancellor of the Exchequer, and Sir John Woolley, Chancellor of the Order of the Garter, with a *sharp message*, to which he was glad to give a *patient answer*. Some Peer, who sent to ask the preacher for a copy of the sermon, (it having caused an unusual sensation) received for answer, that Sir John Fortescue and Sir John Woolley had been with him from the Queen with such a greeting, that he scant

* Strickland's Elizabeth, Vol. 7. p. 238. † Shype's Aylmer, p. 91.

knew whether he was a prisoner or a free man ; and that the *speech* being already so ill taken, the *writing* might exasperate that which was already exulcerate.” He was, however, soon after promoted.* At the period of Queen Elizabeth’s death, Sir John Fortescue was in a Commission for banishing Seminary Priests and Jesuits.

We now come to a passage in the life of this statesman, which is involved in some obscurity. It is supposed, that he, in common with Sir Walter Raleigh and others, was against the admission of King James I., except on certain terms. “At the time it was debated in Council,” says Bishop Goodman, in his *Memoirs*, “I have heard it by credible persons, that Sir John Fortescue, Chancellor of the Exchequer, did then very moderately and mildly ask whether *any conditions* should be proposed to the King ? which the Earl of Northumberland then hearing, protested that if any man should offer to make any proposition to the King, he would instantly raise an army against him.” A passage occurs in one of Lord Northampton’s letters to the Earl of Marr, written, it seems, before James’s Accession to the English Throne, which shows this man’s character, and furnishes a probable reason (for the letter was of course shewn to James) why he never rose higher in the King’s favour. “Sir John Fortescue, speaking awhile ago, with a dear friend of his own, of the weakness of the time, said that his comfort was, that he was old and weak as the time itself, being born in the same year with the Queen ; but yet he would advise his son to take a right course when the hour came, without taking knowledge, in the mean time, of any person or pretension ; for he had found by experience, that they that met Queen Mary at *London* were as well accepted (standing free from further combination) as they that went to *Framingham* ; and that they that came into the vineyard *horá undecimâ* (at the eleventh hour,) had *denarium* (a penny,) as well as they that had sweat before all their fellows. The practice of opponents, as he thought, would cause the labour of all men to be holden and accounted meritorious, that had so much discretion, as, in the mean time, to be silent and indifferent.” Whatever scruples Sir John Fortescue might have entertained,

* Strickland.

as to the admission of King James to the throne of England without some special stipulations, on his arrival in this country, he was among the first to welcome him, and to prove his fidelity and attachment; nor was the Sovereign unwilling to admit his subject's attentions. Soon after his Accession, the King was a guest at *Salden*: on which occasion many eminent persons received the honour of Knighthood: an account of which is given in Nicholls's Progresses.

Several subsequent proofs of James's favour were afforded in the course of his reign, which serve to negative the idea of Sir John being in disgrace at Court. Some of these shall now be mentioned. At the Election of Members for the County, January 25th, 1603, held at *Brickhill*, instead of *Aylesbury*, on account of the plague there, Sir John Fortescue and Sir Francis Goodwin were nominated: but when the Sheriff proposed them, the *freeholders* cried out, "a Goodwin, a Goodwin," while most of the *Magistrates* and the *Gentry* were for the former. Upon this, Sir Francis Goodwin tried to persuade the Electors to allow Sir John's name to stand first on the poll; but they persisted in their opposition, and Sir Francis Goodwin and Sir William Fleetwood were returned. This was represented to the King, as a great insult to Sir John Fortescue, an old Privy Councillor, and as such, worthy of respect. It was discovered, however, that Goodwin was outlawed, and hence, disqualified. A second Writ was then issued by the Lord Chancellor, drawn up by the Attorney-General; and Sir John Fortescue was returned. When the House met, March 22, Sir William Fleetwood moved that Sir Thomas Goodwin might take his seat with him for Bucks; which the House ordered the next day, and Sir Francis did sit accordingly. This caused a long dispute between the House and the King, which lasted till April 11th, when James proposed that both Members should be set aside, and a new Writ issued. To this the Commons agreed, provided Sir Francis Goodwin consented, which he did; and Christopher Piggot, Esq. was chosen. It may be presumed, that though the King did not carry his point in this instance, Sir John Fortescue felt himself much obliged to him. All this ill agrees with the subject's being on bad terms with his Sovereign. For if this had been generally known, the

affront put upon him by his County would have been a compliment to the King; nor can we readily suppose the King would have interfered as he did, had he not entertained a high personal esteem for this eminent individual. Too much stress, however, must not be laid on this transaction; since, perhaps, it rather shows James's struggle with his Parliament for power and prerogative, than any particular regard for the subject of our present notice. James himself declared that "he was indifferent whether Fortescue or Goodwin were chosen."

In the first year of this reign Sir John Fortescue was made Chancellor of the Duchy of Lancaster: and there was a report that the year after, he would have been created a Baron: but this honour he, who was a very modest and disinterested man, might decline. His son Francis was made a Knight of the Bath at the Coronation of James I. He was, it is likely, more than once a guest at Salden. Anne Clifford, daughter of the Earl of Cumberland, relates in her Journal, that "Queen Anne, wife of King James I., after visiting Althorpe, Sir Hatton Fermor's, and Grafton, her brother's seat in Northamptonshire, went the next day to a gentleman's house, where there met her many great ladies to kiss her hand. It was at *Salden House*, the seat of the Fortescues. The principal ladies were, the Marchioness of Winchester, the Countesses of Northumberland and Southampton."* On this occasion, which seems to have been on her arrival from Scotland, the King was with her, accompanied by Prince Henry, and the Lady Elizabeth, afterwards Queen of Bohemia. In his latter days, he had the pleasure to see this same son, Sir Francis, Sheriff of the County. He died at Westminster, December, 1607. Sir John's parts and learning first introduced him to Court, where from the beginning to the end of Elizabeth, he was in constant favour; and, in the latter part of her reign, employed in matters of great importance: so that if we were to set down every Commission in which he was engaged, it would swell this account greatly. There are not, however, twenty lines respecting him to be met with in all our biographies.

His lasting love to literature appeared by his contribu-

* Strickland.

tions to the Bodleian Library. The nature of his studies is no less evident from the titles of some of the books bestowed by him on that library—amongst others, by a *Sophocles*, with MSS. Scholia in Greek; for which Sir Thomas Bodley held himself so much obliged, that he gave directions for the donor's being received with all imaginable respect, when, going occasionally to Oxford, he visited the library. He was a particular acquaintance of the learned *Camden*, whom he assisted in his *Annals*. We have already seen the Historian's acknowledgments of his services as "*one that gave me (him) light in several things as I (he) was writing that History.*"* This, from his position and experience, he was well qualified to do. It might be on account of this friendship, as well as by reason of his office as Clarencieux King at Arms, that Camden assisted at Sir John Fortescue's funeral; which though he died December 23, 1607, was not *solemnized till the 4th or 6th of July following, at Mursley*. One reason for this delay might be an accident which befel Camden, and which disabled him from undertaking such a journey sooner.

In the Old Whaddon Hall (Browne Willis's), was a full length picture of Sir John Fortescue, with an inscription underneath, describing his descent. "Sir John Fortescue, Knight, Chancellor of the Exchequer, and of the Duchy of Lancaster, Master of the Wardrobe, and of the Privy Councell to Queen Elizabeth and King James. He built Salden House, and was the sonne of Sir Adrian Fortescue, Knight, Gentleman of the Privy Chamber to King Henry VIII.; son of Sir John Fortescue, Knight Banneret to King Henry VII.; great-grandson of Sir John Fortescue, Knight, Governor of Brie, in France, under King Henry V.; lineally descended in the ninth generation from Richard Fortescue, Knight, Cupp-bearer to King William the Conqueror."

He was twice married—first, to Cicely, daughter of Sir Edmund Ashfyld, of Ewelme, Oxon, and afterwards of Tattenhoe, Bucks; by whom he had a numerous family. She died young, and was buried in the family vault at Mursley. On the north side of the chancel, projecting from the wall, is an altar-tomb of Bethersden marble, with

* Camden's *Annals*, p. 438.

a brass fillet round the verge, with this inscription: "Cecilia: Edmundi Ashfild: Militis: filia: Johannis Fortescue de Salden Uxor: hic sita est: obiit 7 Feb., Anno 1570." There is on this tomb the effigy of a lady in rich brocade, with the following lines on a brass at her feet: "Tria cum haberet Maxima, Cecilia, Sanctis: Animam, Constantissimam Fidem, et Castiss: Corpus: Alterum ad Deum Opt: Max: Alterum in Chari Conjugis Pectus Migravit: Quod tertium fuit Hoc Tumulo Quiescit. Vixit Ann: 29. Mens. 3. Reliquit a. Novem Liberis Superstites—Robertum, Franciscum, Gulielmum, Thomam, Elizabeth, et Elianoram. Obiit 7. Februarii. 1570." The hand of the spoiler has been busy in forcing off many of the brass accompaniments of this tomb, so that it appears rather in a mutilated or imperfect state. Above the tomb, of some years later date, are two tablets of black marble, under an arch of alabaster, with an inscription to the memory of Sir John Fortescue. On the west side, "Hic Jacet Johannes Fortescue, Miles, Magister, Magnæ Guarderobæ, Cancellarius et Sub Thesaurius Scaccarii, et de Privatis Conciliis Regina Elizabeth." On the eastern side, is the following: "Postea Anno primo Regis Jacobi Factus est Cancellarius Ducatus Lancastriæ. Vixit Annos 76. Et Mortuus est 23^{tio} die Decembris, Anno Domini. 1607. Reliquit Filios Superstites, Franciscum, Prænobilis Ordinis Balnæi Militem, et Gulielmum, Militem, qui in Memoriâ Patris Defuncti, Hoc posuere." His second wife was Alice, daughter of Christopher Smyth, Clerk of the Pipe; by whom he had an only daughter, Margery, married to Sir John Pulteney, of Misterton, Leicestershire.

There are some letters of Sir John Fortescue in the unedited *Talbot Papers*: one of his grand-daughters being married to the Earl of Shrewsbury. There is also a letter in the Harleian MSS. 286, fol. 219, to Lord Keeper-Puckering, and dated at Hendon, 1593, "where," says Norden, (Historian of Essex), "he was often residente, when he taketh the ayre in the countrey." He was the owner of considerable property in this part of the County of Bucks, and Patron of several Livings.

His eldest surviving son, was Sir Francis Fortescue, married to Grace, daughter of Sir John Manners, of Haddon Hall, Derby, by whom he had a numerous issue,

several of whom died before their parents. They are buried in the Chancel of Mursley, where they are represented in effigy, at the foot or lower part of a monument, on the south side. Above, are the figures of their parents; and at the upper part is an inscription in English, recording the worth of Sir Francis and his Lady. Mary, one of their daughters, was married to John, Earl of Shrewsbury, as we have just seen: another, Dorothy, was married to Sir Robert Throgmorton, of Weston Underwood. This early connexion of the Fortescues with *Romanist* families, may account, in some measure, for their ultimately embracing that form of religion: this, however, probably did not take place immediately. Sir John Fortescue, son of Sir Francis, was created Baronet of Nova Scotia, and died 1658. It is satisfactory to believe that the family* (some of them at least) took part, on the side of the King, in the Civil Wars. It was this latter, the Baronet of Nova Scotia, who seems to have been taken prisoner, May, 1644, by Sir Samuel Luke, Parliamentary Governor of Newport Pagnell, and the supposed Original of Hudibras, by whom he was surprised near Islip, Oxon. Sir Robert Throgmorton, the husband of Dorothy Fortescue, is known to have been actively engaged in the Royal cause. The memorials of the family, however, are but scanty; and what is above related of Sir John Fortescue, temp. Elizabeth and James I. is the most full and interesting. It seems pretty clear that the Fortescues relapsed into Romanism in the course of time: their property, before concentrated in the principal member of the Bucks family, became dispersed and diffused: and that few subsequently attained to much distinction, appears from no monument remaining of them in the church of Mursley, notwithstanding their interment there in the family vault, except inscriptions on two large flat marble slabs, to the memory of the last Baronet, Sir Francis Fortescue, and his mother-in-law, Mrs. Mary Huddleston.

I am favoured with the following genealogical particulars by William Courthope, Esq., College of Arms, Rouge Croix:—

* Sir Faithful Fortescue is recorded as an active Royalist. Query—whether of this family?

Sir John Fortescue, who was buried in 1683, had issue

1. Frances, married Henry Benedict Hall, of High Meadow, County of Gloucester, from whom Lord Gage (who afterwards possessed the property of Salden), was descended.

2. Sir John Fortescue, Bart., died 1717.

3. William Fortescue, who was living, aged twenty-six years, in 1671, but of whom we know nothing.

4. Lucy, died young.

5. Dorothy, baptized 1664, died young.

6. Elizabeth, baptized 1666, who married Thomas Brome Whorwood, of Sandwell Hall, County of Stafford.

7. Lucy, baptized 1669, died young.

There are some interesting historical notices respecting the *Whorwoods*. It was the mother, probably, of this Thomas Brome Whorwood, who was engaged in contriving the escape of Charles I.,* whom Lilly mentions coming to receive his judgment, in what quarter of this nation the King might be most safe. "When she came to my door," says the astrologer, "I told her I would not let her come into my house; for I buried a maidservant of the plague very lately. 'I fear not the plague,' quoth she: so up we went. I told her about twenty miles from London, and in Essex, I was certain the King might continue undiscovered. She liked my judgment very well; and being herself of a sharp judgment, remembered a place in Essex, about that distance. Away she went, early next morning, unto Hampton Court to acquaint His Majesty; but in the night he had gone westward, and surrendered to Hammond, in the Isle of Wight." While the King was at Hampton Court, Alderman Adams sent him £1,000 in gold, £500 whereof he gave Madam Whorwood. "I believe," says Lilly, "I had twenty pieces of that very gold." This lady was also concerned in aiding (though ineffectually) the King's escape from the Isle of Wight. Charles had the greatest confidence in her. In one of his letters, he speaks of her as one "for whose fidelity he would answer."†

Sir Francis Fortescue, the last Baronet, married into the Huddleston family, of Sawston Hall, Cambridge. Miss

* Life and Times of Charles I., p. 139.

† Barwick's Life, Appendix, p. 389. Some of the Whorwoods are buried in the Chancel of Mursley; but the inscription on their grave is obliterated. A copy of it, however, has been preserved.

Strickland (Life of Queen Mary I.) has an anecdote of some interest respecting this family and their residence, *quod vide*. In a letter dated May 6, 1850, Sawston, Cambridge, the late Mr. Huddleston says, "We have here the plate, some of the furniture and paintings of Sir Francis Fortescue and his Lady. The latter retired here after Sir Francis's death, and was guardian to my grandfather, while a minor. She died here; and lies in our vault, in the Church. Sir Francis was of the family of the Fortescues of Devonshire; for his arms are the same." Cole says, "Lady Fortescue lived sometimes abroad, as well as at Sawston, after her husband's death. She had two sisters, the one a nun in the English Convent at Bruges, where are also two of Mr. Huddleston's sisters. Another of my Lady's sisters is (1738) a Brigettine Nun in the Convent of Sion, at Lisbon."

Here end my notices of this family, connected with the parish of Mursley for upwards of a century and a half. The vestiges of their once noble mansion and grounds; part of the offices, the terraced walls of the garden, the fish-ponds, the bowling-green, &c. are still to be seen, as before observed. Local tradition also reports some additional facts respecting this family and their residence at Salden. There is a wind-mill still standing, in a line with the road leading to Salden from Drayton. This is said to have been used for grinding corn for the family at the house, which is reported to have maintained *sixty* servants, and to have employed within its walls a butcher and a baker, and for whose consumption a bullock is said to have been killed every day. One servant was engaged in opening and shutting the windows. Large cisterns are represented as having been formed at the top of the mansion, for receiving and preserving fish. In the summer, the butter was put to cool in a fountain, or spring of water. The place is still covered over by a brick arch, in the ground at the back of the present farm house. One of the Fortescues is described as having been killed by the stroke of a ball on the bowling-green. In a field called *Beggars' Mead*, next to Warren Hill, the site of the bowling-green, broken victuals were served out daily to the poor. This field is very near to the spot where Salden House stood, and probably derived its name of Beggars' Mead from this circumstance. One or more of the owners of the

Great House is reported to have been in the habit of giving 2s. 6d. to each poor person of the parish whom he met with in his walks. If so, no doubt many would often come across his path, to receive the liberal dole. Some old houses, at the end of the village, are said to have been built for the workmen, who were employed for several months in erecting Salden House: they are very low, and somewhat of the appearance of sheds or hovels. Some have lately been removed, and have given place to new buildings. Whatever degree of truth there may be in these traditions, they are curious and interesting, as throwing some little additional incidental light on the history of the Fortescues and their residence, and the condition of the inhabitants of the adjoining village of Mursley, in former times.



SALDEN HOUSE.

NOTES ON THE ORNITHOLOGY OF THE
COUNTY OF BUCKINGHAM.

BY THE REV. BRYANT BURGESS.

The introduction of such a subject in a work professing to treat of architecture and antiquities, might seem to need some apology, had not our Society solicited communications on the Natural History of the County. It may be presumed, however, that those who enjoy a country ramble in search of antiquities, are not insensible to the objects of nature, which everywhere grace their path; and that the admirers of the material temples erected to God's honour, will not overlook His own works that praise Him, nor deem beneath their notice the sparrow that finds a house, and the swallow a nest for herself where she may lay her young about the altars of the Lord of Hosts. The proceedings too of kindred Societies—and we may mention especially the Somersetshire Archæological Society, and nearer home, the example of the very interesting Museum at Hartwell House, encourage the hope that this branch of local information, so necessary to a County History, may not prove unacceptable to many of our members.

It appears from the works on British Ornithology, that our County has been unusually deficient in naturalists: or at least that if it has produced them, they have been of that modest class who keep their information to themselves. Buckinghamshire, however, has the honour of having added two species to the Ornithology of Great Britain. The Lesser Whitethroat (*Sylvia Curruca*) was first discovered at Bulstrode by the Rev. John Lightfoot—it is a beautiful little warbler, which is far from uncommon in our gardens and hedgerows in the summer months; and that interesting little marsh bird, (remarkable for its beautiful pendant nest) the Reed Warbler, (*Sylvia Arundinacea*) was first made known as British by the same gentleman in a communication to Sir Joseph Banks, which was read at the Royal Society, and printed in the Volume of Transactions for 1785. He found it

frequenting the reeds of the river Colne, between Harefield Moor and Iver. It has been noticed at Saunderton Ponds, and in the park at Latimer, and at the reservoirs, near Drayton Beauchamp.

Our County presents a fair proportion of the feathered tribes of our islands. The appended list of one hundred and twenty-nine species may probably be much extended. They have, with very few exceptions, come under the immediate observation of the writer. He has every reason to believe in the existence among us of several other species; but, considering that strict truthfulness is the first qualification of an observer, he has omitted those, about which there may be a doubt. From the inland situation of Buckinghamshire, it cannot number in its fauna many of the aquatic birds which frequent the shores of the island; yet representatives of several of these genera are occasionally occurring. Two species of Sea Gull and two species of Tern or Sea Swallow, have been obtained in one small parish during the last few years. It appears desirable, with a view to collect materials for a County History, that the exact locality should be noted in which any remarkable animal has been captured; and, with a view to form a nucleus round which further information of the same kind may be gathered, this rule is followed in the present paper.

The first rare bird which demands a notice is the Osprey or Fishing-Hawk, (*Aquila Haliaetus**) that little eagle whose wild bold flight harmonizes so thoroughly with the romantic scenery of the Highland Lochs: and whose large nest built on the summit of some island crag or ruined castle, is the object of many a daring adventure. A specimen of this characteristic bird of prey was shot in the woods at Chequers, in February, 1845, and is preserved in the collection of Lady Frankland Russell.

The Peregrine Falcon, (*Falco Peregrinus*) another species of the larger Falconidæ which are now becoming everywhere rare from the increase of the population, and the pitiless use of the keeper's gun, has been obtained in Buckinghamshire of late years. One specimen which came under the writer's observation, was shot eight years

* All the Latin names in this paper are adopted from Jenyns's Manual of British Vertebrate Animals.—Cambridge, 1835.

since at Liscombe Park. It was preserved, and is in the possession of Mr. Smith, of Wing.

The three species of Buzzard have all been obtained of late years. A pair of the common Buzzard (*Buteo Vulgaris*) taken at Hampden, are in the collection of our excellent Secretary, Mr. Boughey Burgess.

A pair of the Rough-Legged species (*Lagopus*) were shot in Bledlow Woods in November, 1839; of these, the female is in the collection of the writer.

The still rarer kind, the Honey Buzzard (*Apivorus*)—the daring disturber of bees' and wasps' nests, was captured about 1842, between Great Missenden and Chesham. This beautiful bird was preserved by Mr. Allen of the latter place, and was sold in 1850 with the rest of his collection.

The Great Grey Shrike (*Lanius Excubitor*) has been obtained at Hampden, a fine specimen in the writer's collection.

The hen bird of the Ring Ouzel (*Turdus Torquatus*), now in the same collection, was shot at Risborough in the spring of 1840.

The beautiful Grey Wagtail, (*Motacilla Boarula*) the living ornament of our streams in winter, and commonly in the south of England, found only during the colder months, makes its nest and rears its young, summer after summer by the stream at Latimer.

That elegant bird, a deserter from Russia, the Bohemian Waxwing, (*Bombycilla Garrula*) was captured in several parishes in Bucks in the hard winter of 1849-50. The writer's specimen, a male, was shot at Ivinghoe Aston out of a flock, in January of the latter year.

The Cirl Bunting (*Emberiza Cirlus*) has been shot near Risborough.

The very characteristic Grosbeak (*Fringilla Coccothraustes*) has, for the last few years, appeared in considerable numbers at Latimer. The young birds, in the summer time, proving very mischievous in the kitchen-garden. The gardener of the Hon. C. C. Cavendish has shot many of them in the act of stealing the green-peas in June and July.

The Crossbill, (*Loxia Curvirostra*) another occasional visitant to this country in flocks, was obtained a few years since in considerable numbers, at Loosley Row near Risborough.

The Lesser Spotted Woodpecker (*Picus Minor*) has been obtained, in more than one instance, at Dorney, near Brill.

That beautiful African bird the Hoopoé, (*Upupa Epops*) has, occasionally, extended its flight to our County. One specimen, now in the possession of Mrs. Shird, of Lacey Green, was shot some years ago in that neighbourhood; and another exposed for some time in a shop window in Aylesbury, was killed at Aston Abbotts, in the spring of 1851, and preserved for the collection of Sir James Ross.

The Black Grouse (*Tetrao tetrix*) has been obtained in our immediate neighbourhood, though the bird shot may be regarded as a straggler. The gamekeeper of Benjamin Fuller, Esq. killed a male of this beautiful species at Hyde Heath, in the spring of 1852. It was preserved for that gentleman.

The Bittern, (*Ardea Stellaris*) the emblem of wild desolation, has been taken near Chesham. This bird in very beautiful condition, is in the collection of Mr. Elliott, of Elliott's Mill. The Rev. H. Williams, of Tring Park, has discovered, not only the bird itself, but its nest and eggs also, on the Marsworth Reservoir. This occurrence derives additional interest from the fact that the Bittern is becoming more rare in England every year, from the draining of the fen countries, and the more extended use of the plough.

That still rarer species, the Night Heron, (*Nycticorax*) is recorded as a Buckinghamshire bird by Mr. Yarrell and Mr. Jenyns. Among the less common wading birds, Princes Risborough has furnished the Green Sand-piper, (*Totanus Ochropus*); Chesham, the Greenshank, (*Totanus Glottis*); and Slapton, the Bartailed Godwit, (*Limosa Rufa*) that celebrated delicacy of Shakespeare's days. A pair of these birds were observed frequenting a field in this Parish, in May, 1846. They were in changing plumage, having nearly acquired the red breast of their summer garb. They allowed themselves to be approached without evincing signs of fear; and one of them was captured, but, unfortunately, not preserved.

In December, 1841, an immature specimen of the Great Northern Diver (*Colymbus Glacialis*) was taken at the Reservoir, near Drayton Beauchamp. Another similar

specimen was taken alive in the Park at Chequers. The former bird which has not acquired the black band on the throat or the strongly marked white spots on the back, is in the possession of Boughey Burgess, Esq., who also obtained the same winter, the Little Auk (*Mergulus Alle*) from one of the Reservoirs. The writer had an opportunity of observing one of these singular birds, which was taken alive in the Charwell, near Oxford, about the same time. It seemed perfectly destitute of fear, and when placed in the water in a basin on a table, it swam about and preened its feathers with as much composure as if it had been on its native waters in the Arctic Regions. From its peculiar conformation it appeared unable to walk or fly when placed upon the floor.

Among the strictly oceanic birds, the Ganmet (*Sula Bassana*) has been taken at Sherington near Newport Pagnel. It was captured by the Rev. Josiah Rogers of that place, in November, 1847. By a skilful manœuvre he succeeded in securing it, notwithstanding a desperate resistance which it made with its powerful wings and most formidable bill. It was kept alive for some time, and fed upon fish.

Of the Sea Swallows, the Black Tern (*Sterna Nigra*) has been taken at Risborough. The Common Tern (*Sterna Hirundo*) at Slapton and at Amersham; and the Lesser Tern, (*Sterna Minuta*) which appears to be very rarely found at a distance from the sea-shore, was shot on the Canal at Slapton, in May, 1850. Its flight closely resembled that of a Swallow; and it frequently dipped beneath the surface to capture minnows. The Common Gull, (*Larus Canus*) and the Kittiwake, (*L. Tridactylus*) have been taken in the same parish, and are preserved in the writer's collection.

Another remarkable Sea Gull, probably the Pomarine Skua, (*Lestris Pomarinus*) was taken some years ago near Crendon: but this specimen is, unfortunately lost.

It is hoped that this short notice of some of the rarer birds taken in our County, may be an inducement to others to note down any similar occurrences which may come under their observation.

The writer would take this opportunity of expressing his acknowledgments of the kindness of those persons whose names he has mentioned, in communicating information on this subject.

LIST OF BIRDS SEEN IN BUCKINGHAMSHIRE.

- Aquila Haliaetus, *Osprey*.
 Falco Peregrinus, *Peregrine Falcon*.
 — Tinnunculus, *Kestrel*.
 Accipiter Fringillarius, *Sparrow Hawk*.
 Buteo Vulgaris, *Common Buzzard*.
 — Lagopus, *Rough Legged Buzzard*.
 — Apivorus, *Honey Buzzard*.
 — Rufus, *Marsh Harrier*.
 Otus Brachyotus, *Short Eared Owl*.
 Strix Flammea, *Barn Owl*.
 Syrnium Aluco, *Brown Owl*.
 Lanius Excubitor, *Great Grey Shrike*.
 — Collurio, *Red Backed Shrike*.
 Muscicapa Grisola, *Spotted Fly Catcher*.
 Turdus Viscivorus, *Missel Thrush*.
 — Pilaris, *Fieldfare*.
 — Musicus, *Song Thrush*.
 — Iliacus, *Redwing*.
 — Merula, *Blackbird*.
 — Torquatus, *Ring Ouzel*.
 Accentor Modularis, *Hedge (Sparrow)*
Accentor.
 Sylvia Rubecula, *Redbreast*.
 — Phoenicurus, *Redstart*.
 — Phragmitis, *Sedge Warbler*.
 — Arundinacea, *Reed Warbler*.
 — Luscinia, *Nightingale*.
 — Atricapilla, *Black-Cap Warbler*.
 — Hortensis, *Greater Petty Chaps*.
 — Cinerea, *Whitethroat*.
 — Curruca, *Lesser Whitethroat*.
 — Trochilus, *Willow Wren*.
 — Hippolais, *Chiff Chaff*.
 Regulus Aurocapillus, *Gold Crested*
Wren.
 Motacilla Alba, *Pied Wagtail*.
 — Boarula, *Grey Wagtail*.
 — Flava, *Yellow Wagtail*.
 Anthus Pratensis, *Meadow Pipit*.
 — Arboreus, *Tree Pipit*.
 Saxicola Euanthe, *Wheat-Ear*.
 — Rubetra, *Whin Chat*.
 — Rubicola, *Stone Chat*.
 Parus Major, *Great Titmouse*.
 — Cœruleus, *Blue Titmouse*.
 — Palustris, *Marsh Titmouse*.
 — Ater, *Cole Titmouse*.
 — Caudatus, *Long-Tailed Titmouse*.
 Bombycilla Garrula, *Bohemian Wax-*
wing.
 Alauda Arvensis, *Skylark*.
 — Arborea, *Woodlark*.
 Emberiza Miliaria, *Common Bunting*.
 — Schœniclus, *Reed Bunting*.
 — Citrinella, *Yellow Bunting*.
 — Cirlus, *Cirl Bunting*.
 Fringilla Cœlebs, *Chaffinch*.
 — Montifringilla, *Mountain Finch*.
 — Domestica, *House Sparrow*.
 — Coccothraustes, *Common*
Grosbeak.
 — Chloris, *Green Grosbeak*.
 — Carduelis, *Goldfinch*.
 — Spinus, *Siskin*.
 — Cannabina, *Common Linnet*.
 Pyrrhula Vulgaris, *Bullfinch*.
 Loxia Curvirostra, *Common Crossbill*.
 Sturnus Vulgaris, *Starling*.
 Corvus Corone, *Carriion Crow*.
 — Cornix, *Hooded Crow*.
 — Frugilegus, *Rook*.
 — Monedula, *Jackdaw*.
 — Pica, *Magpie*.
 Garrulus Glandarius, *Jay*.
 Picus Viridis, *Green Woodpecker*.
 — Major, *Great Spotted Woodpecker*.
 — Minor, *Lesser Spotted Woodpecker*.
 Yunx Torquilla, *Wryneck*.
 Certhia Familiaris, *Common Creeper*.
 Troglodytes Europæus, *Common Wren*.
 Upupa Epops, *Hoopoe*.
 Sitta Europæa, *Nuthatch*.
 Cuculus Canorus, *Common Cuckoo*.
 Alcedo Ispida, *Kingfisher*.
 Hirundo Rustica, *Chimney Swallow*.
 — Urbica, *House Martin*.
 — Riparia, *Bank Martin*.
 Cypselus Apus, *Common Swift*.
 Caprimulgus Europæus, *European*
Goat-sucker.
 Columba Palumbus, *Ring Dove*.
 — Cenas, *Stock Dove*.
 — Turtur, *Turtle Dove*.
 Phasianus Colchicus, *Common Pheasant*.
 Tetrao Tetrix, *Black Grouse*.
 Perdix Cinerea, *Common Partridge*.
 — Rubra, *Red-legged Partridge*.
 — Coturnix, *Common Quail*.
 Edicnemus Crepitans, *Common Thick-*
Knee.
 Charadrius Pluvialis, *Golden Plover*.
 Vanellus Cristatus, *Crested Lapwing*.
 Ardea Cinerea, *Common Heron*.
 — Stellaris, *Bittern*.
 — Nycticorax, *Night Heron*.
 Totanus Ochropus, *Green Sandpiper*.
 — Hypoleucos, *Common Sand-*
piper.
 — Glottis, *Greenshank*.
 Limosa Rufa, *Bartailed Godwit*.
 Scolopax Rusticola, *Woodcock*.
 — Gallinago, *Common Snipe*.

Scelopax Gallinula, Jack Snipe.
Tringa Pugnax, Ruff.
Rallus Aquaticus, Water Rail.
Crex Pratensis, Corn Crake.
Gallinula Chloropus, Common
Gallinule
Fulica Atra, Common Coot.
Anser Segetum, Bean Goose.
Cygnus Fesus, Whistling Swan.
Anas Boschas, Mallard.
 — *Crecea, Teal.*
 — *Penelope, Wigeon.*
Fuligula Ferina, Common Pochard.
 — *Marila, Scaup Pochard.*

Fuligula Cristata, Tufted Pochard.
Podiceps Cristatus, Great Crested
Grebe.
 — *Minor, Little Grebe.*
Colymbus Glacialis, Great Northern
Diver.
Mergulus Alle, Little Auk
Sula Bassana, Gannet.
Sterna Hirundo, Common Tern.
 — *Minuta, Lesser Tern.*
 — *Nigra, Black Tern.*
Larus Tridactylus, Kitty-wake Gull.
 — *Canus, Common Gull.*

COLD-HARBOUR.

The following letter on the meaning of this name, of which so many instances occur in this County, has been submitted to the Society by Archdeacon Bickersteth, to whom it was addressed by Admiral Smyth:—

“Athenæum, November 11th, 1854.

“MY DEAR SIR,—Before leaving home, I directed another copy of my letter on the epithet ‘Cold-Harbour’ to be forwarded for your use in any way you may choose,—and I cannot but think that procuring a list of all the places so called in the County would be worthy of your Society, as an illustration of archaic geography,—especially as they seem so connected with the Roman roads and diverticulæ.

“Since my letter was written, I have had some communications on the subject; and the Rev. William Airy, of Keysoe in Bedfordshire, has added to my list. Among those he sent, he called my attention to ‘Serpentine’ Green, about a mile north of Yaxley, saying—‘This will amuse you; but it looked so like a translation of your origin of the name, (*Coluber*) that I could not help setting it down.’

“So derogatory an adjective as ‘Cold,’ in its usual signification, could hardly have been applied to some hundreds of places utterly unlike each other. It was, there-

fore, suggested to me that *Caula arva*—in British *Cobail*—meant enclosed or cleared spaces for cultivation among the woods and forests which formerly covered England. ‘Herberwe,’ from passages in Layamon, seems in his time to have signified a station where soldiers rested on a march; and Chaucer uses it as a place of shelter, thus—

‘For by my troth, if that I shall not be,
I saw nat this yere swiche a campaignie
At ones in this herberwe as is now.’

But these seem to be mere applications of a general designation. I, therefore, still think we must look to higher sources for the great prevalence of the term. At the early introduction of a true religion might the name be derived *Coll-Arbor*, or *Collis Arborum*, whereon the idol was buried when his sacred grove was cut down? This, which is a mere suggestion, is strongly countenanced in the immemorial ‘folk-verses,’ beginning with—

‘Some say the Devil’s dead,
And buried in Cold-Harbour.’

At all events, a collection of accurate details may lead to a satisfactory result, and clear away what must be considered a curious archæological puzzle.

“Believe me, my dear Sir,

“Your’s very truly,

“W. H. SMYTH.

“Ven. Archdeacon Bickersteth.”

The other letter, to which Admiral Smyth refers, appears in the Proceedings of the Society of Antiquaries for 1849. Having therein expressed his dissent from the opinion that *cold* was a colloquial form of *coal*, and that all the sites designated Cold-Harbour were coal-deposits, he continues—

“The first of these terms (*cold*) cannot be drawn from *kohle*, *carbo*, it perpetually occurring as a prefix to many localities close upon Roman roads without reference to fuel—as *cold-blow*, *cold-broche*, *cold-camp*, *cold-comfort*, *cold-end*, *cold-ford*, &c.; the second seems at first sight to be of Saxon derivation, from *hereberga*, a host-watch on a hill, *statio militaris*. From this, says Johnson, came our old word *harborough*, lodging; and from this usage of it, which obtained among the Germans also, the sense of it as an inn was adopted into several languages, as *auberge* by the French, *albergo* by the Italians, and *herberg* by the Dutch. Hence *cold-harbour* has been thought to mean any dwelling in an exposed

situation: but, from the great variety of sites on which these names are found, I cannot think that bleakness of situation is the whole cause of designation.

"The curious epithet in question is of a far wider application than is usually imagined, for the known and recorded instances in England amount to several hundreds; many of these are in valleys, and of ready access on the banks of rivers, though there are others close to bold escarpments on the summits of inland eminences. As specimens of the first class, those in the marshes near Kingston-upon-Hull, and in the valley of the Thames, may be instanced; while the sites at Wrotham, in Kent—Leith Hill, in Surrey—Trowbridge, in Wiltshire—and Marlow, in Buckinghamshire, illustrate the second. And thus near London, we have a *Cold-Harbour* on the high ground above New Cross, at Deptford, and a *Cold-Blow* farm on the flats below it; and I think there are two or three others in that vicinity. A noted manor at Camberwell has been successively *Colde-herbergh*, *Cold-abbey*, and *Cold-harbour*; and there is another equally noted two miles north of Ware, in Hertfordshire. At Woolwich, a place by the Roman road is thus designated; and a well-known house on the north bank of the river, opposite to Erith, has immemorially been *Cold-Harbour*. Sometimes this so-called spot is on the margin of the water; but even there it may only mark the *trajectus*, or ferry, as that on the turn of the great Ikenild Street, near *Venta Belgarum*, between Wherewell Woods and the Winchester Downs.

"Now it is not a little remarkable, that, though these places are found recurring along the line of the Chilterns, the Cotswolds, and other ridges, yet they predominate on or near the old Roman roads, sometimes where there is a rise in the ground, and often in the very angle where a turn in the direction becomes necessary, not only in the occasional and forced deviations of the main *viaria*, but also in those which were made for forming *diverticulæ*, or cross communications. May not these ascents and winding turns therefore have been named after the significant tortuosities of the *coluber*? To be sure the word *fexus* was used by the old geographers, and that in question is nearly confined to Great Britain; but it may strengthen so obvious a suggestion to mention, that I well remember a trackway among the Gallura mountains, in Sardinia, having been called *Colivri*. And our own Calleva, the capital of the Atrebatæ, by the allowable inversion of *b* and *v* almost *coluber*, marks a *diverticulum* where no fewer than four Roman roads form a junction. But in throwing out this notion, or rather reviving it, for I have somewhere met the idea before, I am aware of the perils and delusions of etymology, and that a mere literal or phonetic resemblance in words is no real evidence of similarity of origin; nor can any derivation be safely treated unless it can be at least *probably* traced to its source. The shade of *probability* is in favour of the conjecture; but it certainly is against it, though not conclusively so, that the expression is not met with in the Peutinger Map, or in the Itinerary of Antonius. Nor does Domesday Book approach it nearer than Colebi, Collebere, Colebi, and Collabero.

"Having been lately on a visit at *Bury Hill*, near Dorking, my friend Mr. Barclay described an adjacent spot where many Roman and other relics had been found; and it presents to the eye a well-defined camp. The site of this station is near a *Cold Harbour* on the opposite eminence of Box Hill, at a decided *diverticulum* of the old military causeway called Stane-street, which is traceable through the country at a much lower level. The term Bury or Berry is also exceedingly prevalent, there being three principal ones in Surrey, besides many others, of which one may be cited near Andover, one close to Mansfield, and that at Bicester. Now *herberga* was a hill-watch, whence *berga*, *burgh*, *bury*, may have been metaphorically used for watch-towers and stations on hills natural or artificial: thus Burgh Castle, on the brow of an elevated plateau in Suffolk, may be cited as one of the finest relics of Roman fortification in the Kingdom. The terms before us are sometimes juxta-posed: thus there is a place called *Cold Harbour* four miles below Swindon, near the turn which leads to the village of Broad Blunsdon, in the immediate vicinity of which is an ancient camp called 'Bury' Blunsdon. But there is no end of both designations, and they seem to admit of very semblable interpretation: yet even if we admit to cull cold from *kalda*—harbour from '*hereberga*'—and bury from '*burg*'—there is still a plausible claim for the Colubrine derivative on the ground of priority. At all events, it is palpably manifest that the coal-paradox is utterly inadmissible.*

"But having once stepped over the hot ashes of conjecture, a wide field is presented to the imagination. Although the Romans and Anglo-Romans may possibly have used the term *coluber* as we now apply the word *serpentine* to designate a peculiar deviation, I am inclined, for more reasons than I need now state, to think that a popular prevalence of the name, even then, would be only a mere vestige of the once almost universal Ophite worship, the accurate history of which still continues to be a desideratum in Archæology. The theory may be vague and disputable; but that this idolatry is of the highest antiquity, is proved by its being alluded to in the earlier Holy Scriptures; and it is known to have prevailed among the Chaldees, the Persians, and the Egyptians, as emblematic of the Sun, and Time, and Eternity. From the Orientals it descended to the Greeks, and from them to the Romans, among whom it became a type of Victory, Prosperity, and Health; and the Latin damsel who offered food to a serpent which he declined partaking of, was branded as unchaste, and underwent the ban of society. Time, however, wrought changes, and the serpent lost its divinity; but, though the actual system of worship fell off, the type and *prestige* remained, inso-much that the emblem appears constantly both in arts and letters. Thus

* About 60 years ago, one *Nugaculus* asked, in the Gentleman's Magazine, the meaning of the term Cold-Harbour? Some time afterwards, July 4th, 1793, he was answered by *Viator A*, who informed him of a small post-town in Suabia, called *Kalte Herberge*, the literal translation of which being *Cold Inn*, he considered that the inference was evident.

Tristan, the amiable Sieur de St. Amand, indignant on finding the reptile figured so frequently on the reverses of Imperial coins and medals, sagely imputes the practice to the time when the Devil had established his empire over men's minds, and artfully biassed them in a blind adoration of the demoniac serpent,—‘Et persuada aux Gentils qu'il estoit le Génie de Félicité, de Santé, Salut, et de Victoire, qui appellerent en suite ces démons detestables.’

“Under such views, I cannot but think that the term ‘Cold Harbour,’ and the prevalence of its English application, merit a fuller consideration than they have yet received.”

[The Committee will be glad to receive information on every site bearing this or any similar designation.]

**NOTE ON SAXON AND OTHER REMAINS
DISCOVERED AT AND NEAR MENTMORE, IN THE COUNTY
OF BUCKINGHAM. BY FREDERICK OUVRY, Esq., F.S.A.; IN
A LETTER TO J. Y. AKERMAN, Esq., SECRETARY TO THE SOCIETY
OF ANTIQUARIES.**

From the Archaeologia, Vol. XXXI. pp. 379-382.

“49, Oxford Terrace, Hyde Park,
“8th March, 1854.

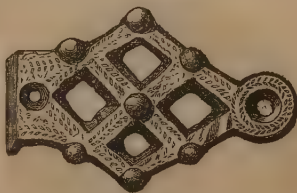
“MY DEAR SIR,—The village of Mentmore stands about eight miles north-east from Aylesbury, four miles from Leighton Buzzard, and one mile and a half from the Cheddington Station, on the London and North-Western Railway. It is situated on a hill, which rises somewhat abruptly from the Vale of Aylesbury. The hill is of irregular shape, throwing out three spurs; on one of which, stretching to the westward, stands the church, and along another, towards the north-east, is the road to Leighton Buzzard. It is a small rural parish, scarcely known by name till the Baron M. A. de Rothschild established his stag-hounds there. I cannot trace the name beyond Domesday Book. The manor is there stated to have belonged to the fair Edith (Eddeva Pulchra), the wife of

King Edward the Confessor, and as then belonging to Earl Hugh. The manor subsequently passed through the families of Russell, Zouche of Harringworth, Bray, Ligoë, Hamilton, (Viscount Limerick), and Harcourt, to the present possessor, the Baron M. A. de Rothschild.

"The advowson of the rectory came early in the thirteenth century to the priory of St. Bartholomew, in Smithfield, and was held by that body until the Dissolution. It was then granted to Sir William Butts, who sold to Newman and Wigg. It then came by marriage to Thomas Ligoë, and has since gone with the manor.

"The church, dedicated to St. Mary, is in the Decorated style, but early in the period. I send a sketch of it for inspection. The bases of the columns would appear to have formed the capitals of an earlier Norman church.

"In March, 1852, I was told by my brother, the Rev. J. N. Ouvry-North, vicar of Mentmore, that some skeletons had been discovered in a gravel-pit on the green, in the centre of the village. I at once went down to make inquiries. No traces of the discovery remained, and I could not learn that anything had been found with the skeletons. Several interments had also been discovered on the brow of the hill, immediately to the south of, and almost opposite, the church, and where the hill begins to slope down to an ancient residence (now a farm house), called Berrystead. With one of these a spear-head was found, about eighteen inches in length. In the same field, but I could not discover under what circumstances, a bronze article was found, which I conjecture to have formed part of a clasp. It is lozenge-shaped, and pierced lozengey. Also a coin of Constans or Constantius.



"On a subsequent day, and near the spot where the spear-head already mentioned was found, I myself came upon an interment. By the side of the skeleton I found a short spear-head and knife. There were also small fragments of bronze, probably part of the fastenings of the belt. The skeleton was about two feet from the surface.

"On the 6th August, 1853, six skeletons were dis-

covered near the Kennels, and as much as a hundred yards from the site of the former interments. I had not the opportunity of seeing any of these skeletons *in situ*, but I am told that nothing was found with them. On the 8th August I visited the spot, and saw another skeleton *in situ*. I carefully removed the earth, but found nothing with it.

" In September three more skeletons were found on the same spot; nothing with two of them, but with the third, which was buried at least two feet deeper than the rest, fragments, apparently of a shield, were found on the breast, but no spear-head or knife.

" Another skeleton was found near the church, which had a knife, but no spear.

" Such of these remains as have been preserved I am enabled, by the kindness of Baron Rothschild, to exhibit.

" The skeletons which I saw were lying nearly east and west, the heads to the west, and such I am told was the position of those which I had not the opportunity of inspecting. The ground is a heavy clay, and the bones were in many cases much decomposed.

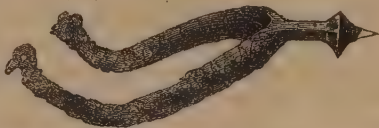
" In many places where the ground was opened extensive signs of cremation appeared, but no urns have been found. Bones of animals were of frequent occurrence. Several Roman coins besides the one already mentioned have been turned up.

" I was told by an old inhabitant that some ten years ago two pieces of armour had been dug up, and from the description given me, I was satisfied that one of the two pieces of armour was in fact a cup-shaped fibula. After some months' inquiry I succeeded in recovering this, and it is now exhibited to the Society. In the character of its ornamentation it resembles those discovered by Mr. Wylie at Fairford, but the workmanship is

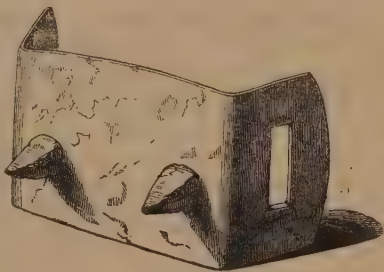


much ruder. The other piece of armour has at present eluded my inquiries. It is said to have been like the ornament on a soldier's belt.

"A spur of the twelfth century was also dug up with a coin of Alexander III. of Scotland. This spur has been added to the extensive and curious collection of spurs formed by Jas. James, Esq., F.S.A., of Aylesbury, which that gentleman, it is hoped, will some day give the Society the opportunity of inspecting.



"The head of a bird-bolt, and an iron instrument, which it is conjectured may have been used for jousting on foot to prevent the wearer from slipping, were also discovered. In the adjoining parish of Wing, in digging the foundation for the erection of schools, several skeletons were found, no doubt Saxon inter-



ments; but, the site adjoining the churchyard, it was considered that they were merely strays from the consecrated ground, and they were re-interred accordingly. Wing is unquestionably a village of high antiquity. Its church dedicated to All Saints, is believed to exhibit traces of Saxon architecture. It has an apsidal chancel, with a very rude crypt underneath. I send a sketch of this remarkable church. In the chancel are two fine monuments of the Dormer family.

"Wing was granted to the Dormer family on the dissolution of monasteries, and they subsequently acquired the titles of Baron Dormer of Wing (still subsisting) Viscount Ascot, and Earl of Carnarvon. Ascot is a hamlet of Wing, and here stood Ascot House, the residence of the family, now entirely destroyed. The higher titles were conferred on Robert, the celebrated Earl of Carnarvon, who died on the field of Newbery in 1643, and they expired with his son. The property came by marriage to the Stanhopes, Earls of Chesterfield, who sold it to the

present owner, Lord Overstone. There are two mounds in this parish, which are marked as 'tumuli' on the Ordnance Map. One is very large, and stands on the Vicarage Farm. It is generally called 'The Castle Hill,' the other stands by the roadside on the Leighton road. It is of much smaller dimensions, and is thickly planted with fir trees. I cannot ascertain that either of these has been opened. I hope on a convenient opportunity to make the attempt on the larger one, though I am rather disposed to think that it is not sepulchral, though clearly artificial.

" There are two small tumuli in Wing Park, one of which has apparently been opened, but it is not known when, or by whom.

" In the parish of Linslade, or Linchlade (formerly a seat of the Corbet family), which is mentioned in the will of Queen Ælfgyfu, anno 1012, Codex Diplo., tom. iii. p. 359, and which adjoins Wing, a few weeks since, my brother, the Rev. P. T. Ouvry, Vicar of Wing, was told by some men digging gravel for the roads, that they had found a skeleton, with an earthen pot. They had effectually destroyed both; but the fragments of the urn which my brother was able to recover, and which are now upon the table, will sufficiently indicate that the interment was Celtic. I send a sketch of the church of Linslade, now disused.

" I send a map of the parish of Mentmore, and I append a list of the articles exhibited.

" Believe me,

" Yours very sincerely,

" FREDERIC OUVRY.

" J. Y. AKERMAN, Esq., Sec. S.A."

ON THE ANCIENT PROCESSIONAL VESTMENTS.

BY FREDERICK GEORGE LEE, S.C.L.

In a former paper I had the honor of reading before the Society, I briefly and with considerable imperfection described the "Ancient Eucharistick Vestments" used in this country; in the present instance I would, in a few words, attempt to do the same in regard to those worn of old in processions: consisting of the Surplice, Hood, Amess, and Cope.

The Surplice, *superpellicium*, is known to all: a loose flowing garment of linen, reaching to the feet, with expanding sleeves, worn by ecclesiastics of all ranks. It was, doubtless, an amplification of the alb, (which was far the most ancient vestment), and, according to Lynwode, was not known in England for the first thousand years of Christianity. His words are:—*De qua tamen veste non memini me legisse in toto corpore juris canonici vel civilis, nec etiam in sacra scriptura: fit tamen de ea mentio infra.*—Provinciale, p. 53, n. c. There is considerable difficulty in determining the shape of the old English surplice, from the simple fact that not one example—either whole or imperfect—is known to exist. It is true we can gather much from illuminated works and memorial brasses, and descriptions of it render us much service in determining its shape. I should imagine that it did not differ very materially from the ordinary surplice in use amongst us now, except in one respect, and that certainly is an important one—that it was never open in front. Nothing can be more unseemly, especially when no cassock is worn, to see the opening surplice reveal the details of modern full-dress. It was always circular, and without a large opening, until the time of full-bottomed wigs, when some cleric, (whose name escapes my memory just now) particularly renowned for dandyism, so ruffled the appearance of this last-named ornament in putting on the surplice without a large opening in front, that in a pet he tore down the narrow slit, and since that period his new, and

most undesirable fashion has, unfortunately, been generally followed—a taste certainly to be regretted.

But to return: every person directly engaged in the service of God's House was, by the Sarum rite, compelled to be vested at least in a surplice—oftentimes a cassock also was required, and not unfrequently an albe, especially with those who ministered about the altar.

It is to be here remarked, that the singing-men of Lincoln and Lichfield cathedrals wear surplices of a very uncommon shape, being particularly scanty in the body and narrow in the sleeves. It has been the custom to do so, I learnt on a visit there, at both these places from time immemorial; probably they are a sort of albe or *rochetta*.

The next vestment is the Hood, *caputium*. Strutt's *Sports and Pastimes* gives some admirable illustrations of the mediæval shape of the ordinary—which differed little from the Ecclesiastical hood—as will also many illuminated MSS. Some of our modern forms retain many of the old characteristics, but, in most cases, they are very much altered; and having become merely badges of academical position, have no distinctive shape whatsoever. The Cambridge hoods appear to have been less mutilated than those of the sister university. The B.A. and the B.D. of the former are very like those worn of old. The mediæval form of this vestment was very similar to a cardinal's cape. It may be seen represented in the portrait of Pole, in *Lodge's Portraits*, engraven from the picture in the Hall of S. Mary Magdalen College, at Oxford; falling over the shoulders all round, buttoned together in front from the breast to the chin, to which was attached behind a hood, a covering for the head, which really might be and was made use of as a protection against the cold. In some cases, the Bachelor of Arts for instance, it was lined with fur: in others, the Master of Arts and Doctor of Divinity for example, with silk. Attached to this hood was a long strip of additional material, which hung down to the small of the back, known as the *liripipe*, *liripipium*. This may still be seen in the Oxford B.D. hood, though curtailed in length and size; and is still affixed behind to the gown of the Proctors and of the University Preacher, just while he is delivering his sermon.

Anciently, the *caputium* was worn over the albe or surplice in quire, during the recitation of the Divine offices. It

may be seen so represented on memorial brasses in Merton and Magdalen Colleges, Oxford, and appears to have partaken somewhat of the character of the Almess, *almutium*, which is the next vestment that comes under consideration. This *almutium* was a tippet of fur worn by canons and other dignitaries; in the first instance, no doubt, simply as a protection from the cold, during the singing of Nocturns, but afterwards as a mark of rank and distinction. It may be seen figured at Upper Winchendon Church, Bucks, on the brass of Sir John Stodeley, which, altogether, is well worth inspecting, being one of the most unique and perfect examples existing in any part of England. It is often taken for the stole, having two pendant stripes hanging down in front, which slightly taper towards the end; but a careful comparison of the two vestments will easily prevent their being confounded one with the other. Abroad, the amess is seldom worn at all, but merely carried on the left arm at certain special functions by the Canonici, Præpositus, or Decanus.

As the chasuble was the distinctive Eucharistick vestment, so the Cope, *cappa*, was the peculiar robe for processions. It was a sort of cloak, shaped like an exact semicircle, and was, doubtless, intended in the first instance only as a protection against the weather. A hood that might be used, was, of old, attached to the back of it; but in later times this, with the border or orphrey was only retained, in order that the embroiderer might show his skill in embellishing this dress with tabernacle niches of saints and devices, heraldic and symbolical. An admirable specimen of the brass of a priest in surplice, almess and cope, may be seen in the south of the quire of S. Mary's, Quainton, Bucks. The cope was not, however, confined to use in processions. At solemn Vespers the priests wore it. At High Mass the assistants and rulers of the choir were required by the Salisbury Use to be vested in copes, and on several other occasions. In the Reformed Church of England its use is still kept up. Independent of the rubric still in force at the beginning of the *Book of Common Prayer*, which states that "such ornaments of the Church and of the Minister thereof," &c., "shall be retained and be in use," &c., the xxiv. canon, A.S., 1603, enjoins that at the administration of the Holy Communion, "the principal minister," i. e. the priest, "shall use a decent cope, being assisted with the gospeller and epistoler," &c.;

and this practice was kept up till within the last few years at Durham Cathedral, where five ancient and beautifully embroidered copes exist in the library; and in some few other collegiate and cathedral churches. At a coronation, the archbishop who performs the act, is vested in a cope, as may be seen in Hayter's well-known picture; and the Sub-Dean of Westminster wears one also, as do also the bishops who sing the Litany. It is to be much desired that greater dignity was imparted to our services by the restoration and use of these authorized vestments. It may be well to remark, in conclusion, that two copes are preserved at S. George's Chapel, Windsor, amongst other rich and embroidered vestments. Several still exist at the Abbey Church of Westminster. One ferial cope of green velvet, powdered with conventional flowers, may be seen at Ely Cathedral. There are two belonging to the Earl of Shrewsbury, at Alton Towers, and one to Sir Robert Throgmorton, at Buckland, in Berkshire, besides fragments at Forest Hill, Oxon: Campden, Gloucestershire, and numerous other places. To those who would enter more fully into the subject, especially the practical part of it, Mr. Fuller Russell's *Hierurgia Anglicana* can be strongly recommended, as supplying an immense amount of valuable information on this interesting subject in a small compass.

I trust at some future time, to have the opportunity of describing briefly the remaining ancient vestments, and so, in a measure, complete my remarks on the subject.



+ St. Mary's Abbeville Church. (for Records of Bucks. & Bucks. & Bucks.)

CHURCH BELLS.

BY THE REV. ROBERT EATON BATTY, M.A.

The Church Bell—what a variety of associations does it kindle up—how closely is it connected with the most cherished interests of mankind! And not only have we ourselves an interest in it, but it must have been equally interesting to those who were before us, and will probably be so to those who are yet to come. It is the Churchman's constant companion—at its call, he first enters the Church, then goes to the Daily Liturgy, to his Confirmation, and his first Communion. Is he married?—the Church bells have greeted him with a merry peal—has he passed to his rest?—the Church bells have tolled out their final note.

From a very early period there must have been some contrivance, whereby the people might know when to assemble themselves together, but some centuries must have passed before bells were invented for a religious purpose. Trumpets preceded bells. The great Day of Atonement amongst the Jews was ushered in with the sound of the trumpet; and Holy Writ has stamped a solemn and lasting character upon this instrument, when it informs us that “The Trumpet shall sound and the dead shall be raised.” The Prophet Hosea was commanded to “blow the cornet in Gibeah and the trumpet in Ramah;” and Joel was ordered to “blow the trumpet in Zion, and sound an alarm.” The cornet and trumpet seem to be identical, as in the Septuagint both places are expressed by *σαλπίζατε σάλπιγγι*. But the use of the trumpet as a call to holy worship is manifest from Numbers 10, “Also in the day of your gladness, and in your solemn days, and in the beginnings of your months, ye shall blow with the trumpets over your burnt offerings, and over the sacrifices of your peace offerings.” It was also employed as a war signal to gather together the people and for the journeying of the camps.

Reflection brings with it the conviction that in the first ages of the Church, neither trumpet nor bell could have been commonly used to summon the people to the united worship of their Divine Master. The Pre-Constantine

era was for the most part an era of persecution to the infant Church. The world and its prejudices riveted to heathen habits and heathen liberty, would naturally in its unenlightened state coerce, if possible, Christianity into oblivion. To have tolled the bell, or blown the trumpet in such a case would have only brought Decius or Diocletian to their door. It is not, therefore, improbable that when persecution was at its height, the Primitive Christians may have retreated to such secret places as the Catacombs suggest, that in quietness and confidence they might worship God in the beauty of holiness.

But we may not, I apprehend, jump to the conclusion that because the Church sometimes sought retirement for safety's sake, it had not Church buildings of its own. Of course, in vain should we look for the spacious nave, the well-proportioned aisle, the ornate chancel, and the "dim religious light" which it is now our happiness to see and enjoy, and our duty to re-produce. The circumstances of those days, whether we have regard to State-policy, or pecuniary resources, would not have admitted of all this; otherwise the Apostolate with the plain fact before them of an inferior religion possessing its "magnifical" temple, would not have scrupled to erect becoming edifices for the new religion which exceeded the old in glory.

King David strikes the right chord when having obtained rest from his enemies, he would no longer himself dwell in an house of cedar while the Ark of God was within curtains;"* and the Church so soon as she had rest by the conversion of Constantine the Great, follows up the pious suggestion of the King, and emerges from the "*τὸ ὑπὸ πύλων*" or the lower chamber of a Catacomb, and erects for herself † temples of a style and grandeur befitting the Holy Religion committed to her trust. S. Ignatius and Clement of Alexandria testify to the existence of Churches in the second, and Eusebius and S. Cyprian in the third century. Socrates says of Frumentius, that after he had converted the Indians, he immediately built Churches for them; and a Body of Bishops, and the martyrdom of St. Alban, are an indication that there were Churches in Britain before Ethelbert united with his pious Bertha in

* Chron. xxii, 5.

† See description of Ecclesia Constantiniana in Bingham, viii, cap. 2

the profession of Christianity. There was one at Canterbury, it is stated, dedicated to St. Mark, and at the Council of Arles in the year 314, London, York and Lincoln each sent its Bishop for consultation.

Although history is clear as to the existence of Churches in the Pre-Constantine era, no mention is made of their having had any bells annexed to them. Had there been any, most probably we should have heard of them; as it is, we may safely conclude that at least for the first three centuries they had none. In Egypt the Christians used trumpets after the manner of the Jews; every monk had to leave his cell as soon as he heard the sound of the trumpet calling him to Church.

Bells for a variety of purposes have been used for many centuries past; we read of the "golden bell" in the Book of Exodus, and we learn from ancient sources that they were used in the mysteries of the Corybantes; that the Romans tied them to the necks of horses, oxen, and sheep; that they summoned slaves to work, announced the opening of the baths, called the family to dinner and supper, and adorned the necks of criminals when led to execution. They were thus used to keep watch and ward in the fortified cities of Greece. A guard being stationed in every tower, an appointed person walked to and fro on the portion of the wall between two towers. It was his duty to carry the bell which he received from the guard of one tower, to deliver it to the guard at the next tower, and then to return, so that the bell by passing from hand to hand made the circuit of the city, and showed if any guard was asleep or did not answer to his bell.*

The origin of bells for ecclesiastical purposes has been attributed to Paulinus, Bishop of Nola, who lived A.D. 400; hence they were called *Nolæ* and *Campanæ*—Nola being in Campania. But as the Bishop in an epistle to Severus gives an exact description of his Church, omitting all mention of bells, it has been supposed that we cannot give him the palm for an invention destined to become celebrated and perpetual.† The next claimant to the honour is Pope Sabinianus, A.D. 604, who, De Scur assures us, ordered them to be rung at the canonical

* See Smith's Dictionary of Antiquities, Voc. *Tintinnabulum* for illustrations.

† Bingham.

hours and mass;* and this much we may safely believe, that if he did not invent them, his age was not ignorant of them. History informs us that in the year 610 the Bishop of Orleans being at Sens, then in a state of siege, scared away the besieging army by ringing the bells of St. Stephen's Church; so that Church bells must have been in existence, and, at the same time, an alarming novelty.

With respect to their introduction into Britain, we have a more definite announcement from Venerable Bede, who mentions them in the year 680. About this period too, as Bede relates, the nuns of St. Hilda were called together by the sound of the bell. It is reasonable to suppose that we are indebted to the Church peal for the spacious and elevated tower, of which some beautiful illustrations are supplied us in Whittingham, Northumberland; Barton-on-the-Humber, Lincolnshire; Earl's Barton, Northamptonshire; Clapham, Bedfordshire; St. Michael's, Oxford; Sompting, Sussex; Stanton Lacy, Shropshire; Dunham Magna, Norfolk; and St. Mary Bishophill Jun., York.† Before that period the British Christians used wooden rattles to call the faithful together; and amongst Mahometans something of the same contrivance is still in vogue—bells being forbidden.

A correspondent of the *Daily News*, dating Bucharest, October 14, describing a visit which he made to a Wallachian monastery, writes—"The perfect wildness of the scenery,—the absence of roads,—of villages,—in short of all the usual marks of civilization at the present day,—the abundance of wild fowl which soared around and dabbled in the lake unscared by our presence;—the primitive aspect of our farm buildings, the corn lying on the threshing-floor after having been trodden out by bullocks,—in short the presence of almost all the attributes and incidents inseparably connected, in my mind, with an English monastery of the middle ages, as it would appear in the glowing pictures of Scott, rendered the whole scene to me one of the greatest interest. After an hour's saunter along the shore in the midst of a silence broken only by the sound of our voices, we returned once more to our quarters, and found our dinners served up on the table in the hall. We had hardly finished when we were roused by a loud noise

* Gatty. † See Appendix to Rickman's Gothic Architecture.

of hammering in the court, and on going out we found a nun pacing up and down in front of the Church-door, beating with a large mallet a short piece of wood, somewhat resembling the board used by a tailor to flatten out the seams upon, and pierced with two or three round holes. The effect was a loud and sonorous sound; the strokes were delivered at regular intervals, but about every five minutes became heavier and more rapid, and each of these paroxysms, if I may use the word, ended in one tremendous bang which wakened up echoes from every corner of the convent. The performer accompanied herself by repeating her prayers in a long dismal nasal drawl. This lasted about ten minutes or a quarter of an hour, and no sooner ended, than the very same sounds issued from the old brick tower, under the archway of which we were standing. I mounted, and found the board with the holes in it suspended by ropes from the roof, and a nun beating it with a mallet precisely in the same manner. On inquiry I learnt that this was the old Greek manner in the primitive time, before bells were in vogue, of calling the faithful to prayer. In this instance, as soon as the nun had laid aside the mallet, she commenced to toll the bell in slow and measured time."

Ingulphus, Abbot of Croyland, who died A.D. 1109, distinctly assures us of the existence of bells before his time. He says that "the first Abbot of Croyland gave six bells to that monastery, that is to say, two great ones, which he named Bartholomew and Beladine: two of a middling size called Turketullum and Beterine: two small ones denominated Pega and Bega; he also caused the great bell to be made called Gudla, which was tuned to the other bells, and produced an admirable harmony not to be equalled in England." During the Heptarchy, Croyland was the retreat of St. Guthlac, who built himself a hermitage, near which Ethelbald, in 716, founded a Benedictine monastery and dedicated it to SS. Mary, Bartholomew, and Guthlac. It was destroyed by the Danes in 870, and rebuilt in 948; and on the acquirement of the Crown of England by William in 1066, Ingulphus, who had previously been his secretary, was created Abbot of Croyland; and by the favour of the King and Archbishop Lanfranc, obtained for it many privileges.*

* Maunder.

Thus, the monastery having been founded in the eighth century, and enriched by the first abbot with six bells, renders it a matter of certainty that at this period bells in Britain were becoming generally known. Turkeytel's successor* is supposed, also, to have caused the first tuncable set to be put up at Croyland Abbey A.D. 960, in which case it would be subsequent to the destruction of the abbey by the Danes, and prior to the accession of Ingulphus on the elevation of William to the Throne of England.

The second excerpt of Egbert A.D. 829, commands every priest, at the proper hours, to sound the bells of his church; and in 900 Pope John IX. ordered them to be rung as "a defence against thunder and lightning." Paul de Caen, the first Abbot of St. Alban's after the Conquest, supplied the town with bells. Litholf, who resided in a woodland part of the neighbourhood, sold his sheep and goats and bought a bell, of which, as he heard the new sound when suspended in the tower, jocosely said, "Hark! how sweetly my goats and my sheep bleat." His wife added another, and the two together produced a most sweet harmony.† Bishop Hythe placed four bells in Rochester Cathedral, which he named Dunstan, Paulinus, Ithamar, and Lanfranc. Richard I., as we are informed by Matthew Paris, was welcomed at Arce with a peal of bells as he landed in 1190. Edward III. furnished St. Stephen's Church in the Sanctuary with three bells; so that, as is quite evident, a set of bells had now become the ordinary appendage to a parish Church.

In 1684 Abraham Rudall, of Gloucester, had brought the art of bell founding to great perfection, and in less than one hundred years his establishment had cast no less than 3,594 bells.

A valuable MS. is extant on Church bells, with notes in Bucks (between the years 1730 and 1766), the compilation of Cole and Browne Willis, and to be found in the British Museum; for the loan of a copy I am indebted to the Ven. Archdeacon Bickersteth. In the Deanery of Buckingham the following Churches had six bells:—Buckingham and Hillesden; and in that of Burnham, Amersham, Beaconsfield, Farnham, and Iver; and in that of Mursley, Soulbury, Whaddon, Whitchurch, Wing,

* Stowe.

† Buckler.

and Wingrave; and of Newport Pagnel, Brickhill Magna, Chicheley, Linford, Olney, and Weston Underwood; and in that of Whaddon, no Churches are named as possessing six bells; and in the Deanery of Wendover, Aylesbury, Bierton; and in that of Wycombe, Hambledon, to which a note is appended, "In another MS. given me by Dr. Forester, Hambledon is said to have only three bells;" Haverington (in another MS. list only five)—Marlow Magna and Woburn Episcopi. With the exception of Denham, Bletchley, Newport Pagnel, and Wycombe Magna, each of which places then enjoyed a complete peal of eight bells, the remaining churches of Bucks had less than six bells. The biggest bells in the county are assigned to Eton, which had a large separate single bell weighing 37 cwt. or better; Crendon 35 cwt.; Wing 33 cwt.; Missenden Magna 32 cwt.; Olney 28 cwt.; Ivinghoe 29 cwt.; Edgeborough 28 cwt.; Buckingham 27 cwt.; Wycombe 26 cwt.; Aylesbury 25 cwt.; Denham 24 cwt.; Hanslop 23 cwt.; Shenley 22 cwt.; Newport 22 cwt.; Quainton 21 cwt.; Amersham 20 cwt.; Winslow 20 cwt.; Waddesden 18 cwt.; Chesham 18 cwt.; Newton 18 cwt.; Bletchley 17 cwt. The following Churches had five bells each, viz:—Maidsmorton, Mersden Gibwen, Steple Claydon, Stow Langport, Tingwick, and Twyford in the Deanery of Buckingham; Burnham, Chalfont (St. Giles), Chalfont (St. Peter), Chesham, Chesham Boys, Datchet, Horton, Penn (now 6) Wyrardsbury, and Langley Capella, in the Deanery of Burnham; Chedington, Edgborough, Hardwick, Hardwood Magna, Ivinghoe, Marsworth, Mursley, Mentemore, Slapton, Stewkeley, and Swanborne in the Deanery of Mursley; Calverton, Stony Stratford, Clifton Reynes, North Crawley, Hanslop, Lavenden, Newton Longueville, Shenley, Sherrington, Stoke Geddington, Tyringham, and Wavendon in the Deanery of Newport Pagnel; Brill, Crendon, East Claydon, Ludgershall, North Mersden, Quainton, Shabbington, and Waddesden in the Deanery of Waddesden; Aston Clinton, Stoke Mandeville, Bledlow, Dynton, Hadenham, Cudonton Capella, Missenden Magna, Princes Risborough, Stone, Wendover, and Weston Turvill in the Deanery of Wendover; in the Deanery of Wycombe no church is stated to have only five bells. The remaining churches of the county have either

one, two, three, or four bells—the result being that four have 8 bells, twenty-two 6 bells, fifty-seven 5 bells, twenty-one 4 bells, fifty 3 bells, sixteen 2 bells, seventeen 1 bell, and Borstal and Quarendon none; so that at the time the aforesaid notes were taken the county of Buckingham was possessed of seven hundred and thirty church bells. It would be an interesting inquiry, could we ascertain what increase the population of our church towers has made within the last hundred years; the difference, no doubt, would be found mainly to exist in cases where the peal numbers less than six bells—instances of retrogression would be very rare. The majority of our modern district churches are charged with only one or two bells. The old parish church with its spacious square tower, and its musical peal of six or eight is now seldom reproduced—partly through lack of zeal and partly on the score of economy.

(To be continued.)

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THE SHEPHERD'S GRAVE.

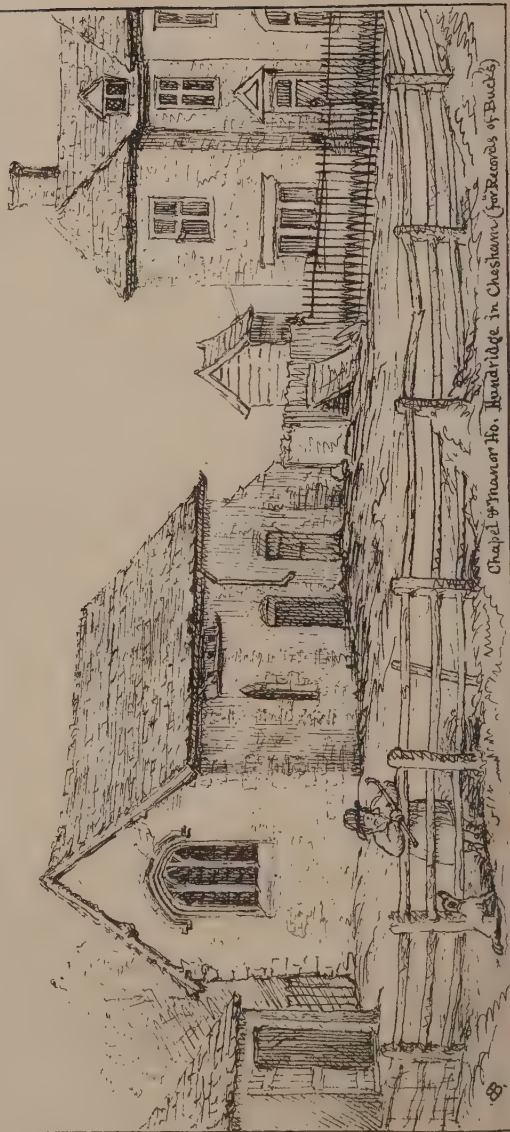
There is a spot on the Chiltern hills, in the parish of Aston Clinton, called the Shepherd's Grave. It is a lofty eminence commanding a wide and picturesque view of the surrounding country. Tradition states that a shepherd named Faithful, delighted with the panorama, used to make this spot his common resting place, while attending his master's flock. Becoming at length so attached to it, he exacted a promise from his fellow shepherds that at his death they would bury him here. This promise they fulfilled, and cut in the turf the following epitaph:—

Faithful lived and Faithful died,  
Faithful shepherd on the hill side;  
The field so wide, the hill so round,  
In the day of judgement he'll be found.

The rustics of the neighbourhood used carefully to keep the letters clear; but, having for some time ceased to do so, the word "Faithful" alone was legible when I saw it. The spot, however, was still held in reverence, and my guide approached it with unmistakeable awe, and narrated the story with grave solemnity. This was about 1847; and I am afraid the ground has since been ploughed over.

P. P. P.





Chapel & Manor Ho. Cambridge in Chestnut Hill (for Records of Bucks)

## THE DESECRATED CHURCHES OF BUCKINGHAMSHIRE.

(Continued from Page 85.)

### DEANERY OF BURNHAM.

As it is not the object of these papers to notice Churches attached to Conventual Establishments, unless they were required also for parochial Services, the Chapel which belonged to the monastery at Burnham must be passed over, which leaves only two in this Deanery to be noticed, and these are both in the parish of Chesham.

GROVE is an ancient Manor which for many generations belonged to the Cheynés, of Drayton Beauchamp. They had a Mansion there, which, says Lysons, appears to have been strongly fortified, and this is confirmed by the site having still the remains of two moats around it. In the year 1585, John Cheyné of Chesham Bois and Drayton Beauchamp, the same who presented Hooker to the Rectory of Drayton, left Grove to his eldest son, John Cheyné, whom he had disinherited,—but for what reason does not appear, though the epitaph on his tomb, in the Church at King's Langley, indicates that he remained a Roman Catholic, whereas his father had become a zealous Protestant.—Lysons says there was a Chapel at Grove, and at my request the Rev. Bryant Burgess visited it, and has kindly given me the following report :—"The building stands East and West, and there has been a burial ground to the South. Tradition also calls it a Chapel. But I find nothing ecclesiastical in the architecture; and it evidently consisted of two stories. It appears to have been the refectory of a Religious house, with small buildings, probably dormitories, attached to it. I imagine there have been four such transepts, but only one remains, which is of two stories. The place is doubly moated, and full of massive flint foundations. It is an interesting spot, and there is a circular camp within a mile of it. It occurs to me that the *Chapel* may have been pulled down, having stood to the South of the present buildings."

Comparing Mr. Burgess's report with such historical facts of the place as I have been able to gather, I should imagine that the Chapel was intended chiefly, if not exclusively, for the Mansion, and was granted on account of its

distance from the parish Church: but I have not been able to procure any record in proof of this opinion, nor does Browne Willis, or Lipscomb, notice the existence of a Chapel. It must however have been a consecrated place from its having been used for sepulchral purposes.

HUNDRIGE is a Manor and Hamlet of Chesham, about two miles distant from the parish Church. Lysons says there was a Chapel of Ease there, but Lipscomb does not notice it, nor have I been able to find any authentic record of its foundation or early history. By the kindness of Mr. Burgess, and Mr. Aylward the Vicar of Chesham, I am enabled to give the following account of its present state. The outer walls of the Chapel, which stands East and West, still remain, and some of the windows retain the original mullions and jambs. The East window is perfect, and contains three lights of the perpendicular period. In the south wall are two lancet windows, and one in the north wall. The Chapel is built of flint, dressed with Tottenhoe stone, and measures externally forty-four feet by twenty. Chimnies have been built on the south side, and the north wall has been refaced with brick, and two door-ways have lately been broken in. The greater part of the building is used as a brew-house, but the west end is converted into a dwelling, being partitioned from the rest. There is a garden on the south side in which human remains have been found, but not by the present occupiers of the dwelling. In this garden there are two fine yew trees, which are probably one or two centuries old, and were doubtless planted when this ground was held sacred as a spot consecrated to Christian sepulture. No entries, however, have been found in the Chesham Registers of interments, having taken place at Hundridge. Such interments, if they occurred since Registers were in use, were probably entered in a Register for the Chapel, which is now lost.

The present population of the Hamlet is not more than thirty. In the year 1801 the three Hamlets of Hundridge, Ashridge, and Chartridge in this parish, amounted to 626. The Manor-house at Hundridge, which is built of bricks, contains some handsomely panelled rooms, but they are not of very ancient date.

[For the illustration of Hundridge Chapel I am indebted to the Rev. Bryant Burgess.]



## DRAYTON BEAUCHAMP.

By W. HASTINGS KELKE, RECTOR.

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### I. NAME AND DESCRIPTION OF THE PARISH.

Drayton is a name borne by nearly twenty places, and yet its etymology has not yet been satisfactorily explained. Shaw, in his History of Staffordshire, (vol. ii., p. 1), says, "Dr. Wilkes, in his notice of Drayton Bassett, supposes Drayton to have received its name from the brook, or rivulet, near which it is seated." On this Shaw remarks, "Sir Henry Spelman enumerates twenty Draytons in his Villare Anglicanum. Whether all these places have a brook near them I cannot positively say; but all I have seen have, and yet I cannot find any word in Mr. Somner's Saxon or Mr. Humphrey Loyd's Dictionary of this signification. One of the rivers in Germany is called the Drave. The Doctor in another MS. is of opinion that this, and other towns in this County beginning with Dray, were named from their situations, Drai, or Dray, being, he imagines, a common name for a river among the Britons. Drayton, according to Mr. Baxter, is a contraction of Draith Ruidun, which words in British signify a town standing upon a strait or narrow road. Though the Britons generally named their places of abode from hills and rivers, yet doubtless they sometimes had regard to roads, the nature of the soil, and other remarkable things that were near them, in their names of places." That most, or even all, of the places named Drayton, were situated near a brook, would scarcely justify the attributing the name to this circumstance, unless it were the name of some particular brook: for almost all ancient towns and villages were so situated, the proximity to a river or brook being always one great object in the selection of the site. I will therefore venture to suggest another derivation; for it not unfrequently happens that learned men fail to find the true origin of a name from searching for it in too learned a manner, while it is to be found only in some common word known by every English rustic.

Now, a brewer's waggon is called a *Dray* in every part of the kingdom, the horses which draw it are called *Dray-horses*, and the driver a *Dray-man*. We have also the words *Drag*, *Draw*, *Draught*, *Draught-horse*, and in the northern counties *Draught* or *Draft-road*, i. e., a waggon road. All these, which are evidently derived from the Saxon *Dragan* to draw or drag, have reference to carriages of burden. I would therefore suggest that the name Drayton had reference to such carriages, and was given to places where they were made, repaired, or accommodated; or to towns near a road on which such carriages travelled; and all the Draytons that I know are situated near some ancient road. The name ending in *ton* shews that there was a village or collection of houses in Saxon times. The additional appellation of Beauchamp was acquired from a family of that name about 1238, to distinguish it from other Draytons.

Drayton Beauchamp lies at the eastern verge of the County of Buckingham, in the hundred of Cotslow, and in the Deanery of Mursley. The parish occupies a narrow tract of land, about seven miles and a half in length by half a mile in width, and is bounded by the parishes of Tring and Puttenham in Hertfordshire, and by Buckingham and Choulesbury in the County of Buckingham.

It comprises the Hamlets of Elstrop and the Village of Drayton, with several scattered houses; and contains upwards of 1,700 acres of land, the greater part of which is arable, with about 128 acres of woodland. Formerly the parish of Choulesbury was a hamlet of Drayton, and is supposed to be included in it by the Domesday survey, as it is not otherwise therein mentioned. Browne Willis supposes that Choulesbury was purchased from the Cheyné family by Sir John Baldwin, in the reign of Henry VIII., and thence became a separate and distinct parish.

The ancient British road, called Ichenild or Iken street, crosses the parish of Drayton not far from the Church, as does also the Aylesbury and Tring turnpike road. Two canals, the "Aylesbury Arm," and the "Wendover Feeder," both branches from the "Grand Junction," likewise intersect the parish; the latter passing close by the Churchyard. The Church stands near the centre of the parish, being within a few hundred yards of the village, and about fifty from the Rectory House. The Vil-

lage, which is clean, pretty, and rural, consists of three farm-houses, and about eighteen cottages, each possessing a small garden. The National School is about half way between the village and the Church. The Hamlet of Elstrop, which at present consists only of one farm-house and two cottages, is full five miles north of the Church. About half a mile distant in the opposite direction is Drayton Lodge, the present manor-house; and about half a mile farther on, in a picturesque valley formed by the Chiltern Hills, lie thirteen cottages and one farm-house, in three separate clusters, bearing respectively the names of Terrier's End, Paine's End, and Hang-Hill. Paine's End doubtless acquired its name from that of the first occupant of the farm-house there, as the following extract from the Parish Registers plainly indicates:—"1584—William Payne, of Payne's End, burryed ye 5th of October." Terrier's End most probably received its name in a similar manner, but the origin of "Hang-Hill" must have been from a very different circumstance, which will presently be noticed. From this part the parish of Drayton extends about two miles farther over the Chiltern Hills, along which, passing across the parish, runs an ancient Foss called Gryme's Dyke, which will hereafter be more fully noticed.

This extensive range of hills, which begins in Bedfordshire, and, passing through parts of the Counties of Hertford and Buckingham, terminates in Berkshire, is in many parts thickly wooded, and affords from some of the more lofty eminences exceedingly pleasing and extensive prospects. They possess some Roman encampments and other ancient earthworks, and also the ruins or sites of various Religious Houses. We learn from Matthew Paris and other authors, that they were formerly so thickly covered with woods as to be almost impassable, and so infested with hordes of robbers and wild beasts as to render the neighbourhood dangerous to reside in or travel through.

To protect the neighbourhood from these depredators, Leofstan, the 12th Abbot of St. Alban's, cut down large portions of wood, and granted the manor of Flamstead to a valiant knight named Thurnoth, and his two fellow-soldiers, Waldef and Tharman, on condition that Thurnoth, besides giving the Abbot privately 5oz. of gold

a fair palfrey and a greyhound, should protect, by himself and his retinue, the western district from the incursions of robbers and wild beasts, and that if any traveller should suffer from them, Thurnoth should be answerable for the damage. By this contract Thurnoth was also bound to defend, to the best of his power, the Monastery of St. Alban's from damage, in case any public war should happen. Thurnoth and his heirs punctually performed these stipulations till the reign of William the Conqueror, when, disdaining to comply with the conditions of the Norman rule, they were deprived of the manor of Flamstead, which was then granted to Roger de Thoni, one of William's followers; who, however, "willed that right should be done to St. Alban's, and the same service should be strictly performed."

The Chiltern hills, notwithstanding, on the Buckinghamshire side, still continued long afterwards notorious for harbouring hordes of desperate freebooters; for Michael Drayton, in his *Poliolbion*, written about 1600, in speaking of this County says:—

"Here if you beat a bush, it's odds you'd start a thief." Fuller says that Buckinghamshire "pleadeth for herself, that such highwaymen were never her natives, but fled thither for their shelter out of neighbouring Counties." Doubtless they were the outlawed and the lawless from various parts, who thought that—

"Mery it was in grene forest,  
Among the leves grene,  
Wher that men walke east and west,  
Wyth bowes and arrowes keene.

\* \* \*

They were outlawed for venyson,  
These yemen everichone;  
They swore them brethren upon a day,  
To 'Chiltern'-wood for to gone."

Following the example of Leofstan, one of our early kings (but which I know not) is said to have instituted an office, called the Stewardship of the Chiltern Hundreds, the holders of which were bound to protect the neighbourhood from the ravages of these banditti, and to use their best endeavours to exterminate them. The successive Stewards sedulously discharged their duty till their office became, as it happily now has long been, a sinecure. The captured robbers were hung and gibbeted within

sight of the Chiltern Woods, for it was the practice of our forefathers to exhibit the dead bodies of malefactors, as we now often see dead birds hoisted up in gardens to deter their living comrades from pursuing a course likely to lead to a similar end. Hence the names of spots near the Chilterns indicate that they were devoted to this purpose. Gallows Hill is the name of a conspicuous eminence on the Chilterns, near Ellesborough; and Hang-Hill is the name of another such spot in the parish of Drayton, as already mentioned.

This spot, which doubtless thus acquired its ominous name, would be well suited to such a purpose. It is a lofty eminence in front of the Chiltern Hills, which here, making a considerable curve, form almost an amphitheatre around it, so that a gibbet on it would be seen for many miles along the Chilterns. While on the other hand, a spot so far distant from every town and main road would not be likely to be chosen for ordinary executions. Nor is there any reason to believe that the *privilege* of inflicting capital punishment was ever possessed by the Lords of Drayton Manor. We may therefore, perhaps, conclude that Hang-Hill was a place devoted to the execution of the Chiltern outlaws.

There is also near it a field called Longshot, where it is probable that the inhabitants of Drayton were accustomed to practise archery; for the youth of every parish were trained in the use of the long-bow. So late as the 38 of Elizabeth (1595) a proclamation was issued for the encouragement of archery, in which the Commissioners were directed to "make due and lawfull searche in everie place whether everie person, for himself, his servauntes, and other youthe in his, or their severall houses, have sufficient furniture and provision of bowe and arrowes, and have and do use and occupie the same accordinge to the true meaninge of the said Statute."\*

## II. POPULATION.

In 1801....191. In 1831....275. In 1851....261.

### HOUSES AND FAMILIES.

|               |            |              |
|---------------|------------|--------------|
| In 1801 ..... | 40 houses, | 49 families. |
| 1855 .....    | 47   ,,    | 50   ,,      |

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\* The Egerton Papers, p. 219.

## EXPENDITURE IN POOR RATES.

|                                                     | £    | s.   | d.                 |                        |
|-----------------------------------------------------|------|------|--------------------|------------------------|
| In 1666 .....                                       | 7    | 2    | 4                  |                        |
| 1700 .....                                          | 40   | 19   | 8                  |                        |
| 1717 .....                                          | 35   | 16   | 6                  |                        |
| 1733 .....                                          | 62   | 14   | 8                  | including Church-rate. |
| From Lady-day 1800 to Lady-day 1801...              | £467 | 12s. | 9 $\frac{3}{4}$ d. |                        |
| "      "      1832 "      "      1833..             | £627 | 2s.  | 3 $\frac{1}{2}$ d. |                        |
| In 1854, about two shilling rates and a half, viz.— | £280 | 10s. | 8 $\frac{3}{4}$ d. |                        |

The cottagers are employed in agricultural labour, and the women and children chiefly in platting straw for bonnets.

Drayton is within the district of the Aylesbury Union.

## III. CHARITIES.

John Cheyné, lord of the manor of Drayton, in the reign of Queen Elizabeth, having purchased a farm called the Moze, or Morse, in the parish of Chesham, left it chargeable with the yearly rent of £1; and having also purchased other land of John Bate, in the parish of Drayton Beauchamp, left it chargeable with the yearly rent of £1; both of these rents, "in brotherly charity towards the pious poor professing the Gospel," he conveyed to certain trustees, to be yearly distributed among the poor inhabitants of Drayton Beauchamp, "that is, to such of the said poor people as should be good and godly in living, and had most need of relief." The last donation, it is presumed, is the 19s. 6d., which has been paid nominally by the lord of Drayton manor, for two centuries or more. Sir Francis Cheyné, knight, "following y<sup>e</sup> example of his good ffather Mr. John Cheyné, did by his last will, bind his heyres to pay out of landes, which y<sup>e</sup> sayd S<sup>r</sup> Ffrancis purchased of S<sup>r</sup> Marmaduke Dorrell, forever forty shillings to sixe of y<sup>e</sup> most godly and impotent poore people of Draiton Beauchampe, being no newe comers to y<sup>e</sup> towne, nor dwelling in newe erected cottages."

This is chargeable on property belonging to the Duke of Bedford in Chesham parish.



The donors of the following are not known:—

LAND IN THE PARISH OF DRAYTON.

|                                                                                  | A. | R. | P. |
|----------------------------------------------------------------------------------|----|----|----|
| In the Great Meadow, Drayton Lodge,<br>(marked in the Parish Map, 87A) . . . . . | 0  | 2  | 0  |
| In Upper Slade Meadow (22A) . . . . .                                            | 0  | 0  | 12 |
| In Stockwell Piece (23A) . . . . .                                               | 0  | 1  | 28 |
| In Great Field (24A) . . . . .                                                   | 0  | 2  | 0  |
| In Horne Piece (32A) . . . . .                                                   | 0  | 2  | 0  |

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Total 2 0 0

Seven acres of land in the parish of Tring, being a field called "The Poor's Land," which was awarded under an Inclosure Act in exchange for various allotments in the parish of Tring, belonging to the poor of Drayton Beauchamp. One acre, which was given in exchange for this field, was left to the parish clerk of Drayton.

Half a crown, yearly, from George Humphrey's Stad Close, which appears to be lost.

The above-mentioned Charities are annually distributed in the Church, in the presence of the principal inhabitants.

There were three cottages, called "Town houses," within the memory of several living inhabitants, which used to be occupied rent free, by poor persons, or let to others for the benefit of the poor.

These are frequently mentioned in the Parish Account Book; and also a "Church-house," the existence of which is not remembered by any living person, nor is its site known.

THE ALLOTMENT GARDENS.

In the year 1844, a field belonging to the Glebe was appropriated to cottage gardens, consisting of from twenty to forty poles each. They are highly valued by the Cottagers, and the result of the experiment on the whole has given full satisfaction to the farmers.

## ST. MARY'S, ASHENDON, BUCKS.

BY THE REV. FREDERICK GEORGE LEE, S. C. L.

Ashendon—formerly Assendon, Assendune, Eshenden or Essendone,—with its hamlets of Great and Little Policott, is bounded on the north by the village of Wooton-Underwood; on the east by Westcott in Waddesdon, and Over or Upper Winchendon; on the south by Nether or Lower Winchendon, Chearsley and Chilton, and on the west by Dorton. It lies about eight miles and a half west of Aylesbury, six north of Thame in Oxfordshire, and two miles and a half south of the road from Aylesbury to Bicester. The village consists of farm-houses and cottages irregularly built upon a hill, from which elevated position it seems to have derived the latter portion of its name, “don” meaning an “eminence.”

The place appears to have been of some importance in Saxon times, as it is frequently mentioned, according to Browne Willis, in ancient chronicles. About the year 872, the Danes suffered a most severe defeat here by an army led by King Ethelred and Alfred his brother,\* who

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\* THE BATTLE OF ESSENDUNE.—“S. Ethelred, the elder brother of Alfred, was attacked in the same invasion of the Danes, wherein S. Edmund suffered. A few days after the battle of Essendune, he received the Crown of Martyrdom in fighting against the Pagans. He was buried in Wimborne Minster, where a small brass is to be seen bearing his effigy. It is of the early part of the 17th century.”

“Go, call the priests, and bid the Thanes,  
And let the Mass be said;  
And then we meet the Paynim Danes,”  
Quoth good King Ethelred.  
“I see their Raven on the hill;  
I know his fury well;  
Needeth the more we put our trust  
In Him that harrowed Hell.”

Then out and spake young Alfred,  
“My liege, this scarce may be;  
Our troops must out with battle shout,  
And that right instantly.”  
Made answer good King Ethelred;  
“To God I look for aid;  
He shield a Christian King should fight  
Before his host have prayed!”

afterwards threw up entrenchments and earth-forts around it, and so for some years prevented a recurrence of the evil. In the year 1016, however, Eadnoth or Adnoth, Bishop of Dorchester (Oxon), formerly a Prior or Abbot of Ramsay, was slain in a battle with the Danes. This village and all the neighbourhood was then in the diocese of Dorchester, and not for some centuries afterwards in that of Lincoln. It has lately, together with the whole of the County of Bucks, being placed under the jurisdiction of the Bishop of Oxford. It is comprised in the rural Deanery of Waddesdon and the Archdeaconry of Buckingham. The Church, situated on one of the most elevated spots in the village, is dedicated in honor of the Nativity of the B. V. M., and the Feast is observed in the early part of September. The Church consists of chancel, twenty-eight feet long and sixteen feet wide ;

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The Priests are at the altar now  
 The King and nobles kneel ;  
 The Sacrifice is offered up  
 For soul and body's weal ;  
 And nearer now, and nearer still  
 The Danish trumpets bray ;  
 Northumbrian wolves came never on  
 As they came on that day.

Four bow shots are they from the host,  
 The Saxon is aware ;  
 Yet not a knee in England's ranks  
 But bendeth yet in prayer :  
 The five stout Jarls looked each on each,  
 And one to other spake :  
 " By Woden but these Christian fools  
 An easy prey will make ! "

Young Alfred holds no longer ;  
 " Let priests and women pray ;  
 But out to battle, lords and thanes,  
 Or else we lose the day ! "  
 Half with Prince Alfred grasp their arms  
 And battle on the plain,  
 And half with godly Ethelred  
 At holy Mass remain.

Prince Alfred's men are on the hill ;  
 Their shields are o'er their head ;  
 The Raven flies triumphant midst  
 The dying and the dead.  
 Frean and the Sidrocs thunder here,  
 There Harold's bloody crew ;  
 And for each man the Northmen miss,  
 The Saxon loseth two !

nave, about fifty feet long, with clerestory, south aisle, and porch; with a square tower at the west end, thirty-four feet in height. The tower and some of the windows are early second pointed; a window of three lights on the south side (of which we give an illustration), being particularly good, reminding us strongly of some of the latest work in Salisbury Cathedral. Some third pointed windows, with poor mouldings, and a flat arched door, have been inserted in the western side of the tower: and work of the same inferior character has been done in the chancel: the clerestory, likewise, is of a similar style, the windows being two-light third-pointed.

On the gable at the east end of the chancel is a small cross, of good design, not much damaged. In the tower the ancient Sanctus Bell remains, and bears great resemblance to that existing at Long Compton, Warwickshire. There are two piscinæ: one of second pointed work in the south aisle, for the altar of the B. V. M.; and another of somewhat earlier character, south of the

The Mass is said, the King is up :  
 "Now, worthy liegemen, shew  
 That they who go from prayer to fight  
 Can fear no mortal foe !"  
 And on with sword and battle-axe  
 The Wessex column roll'd :  
 Both Thane and Ceorl and Earldorman,\*  
 And Heretoch and Hold.

Then waxed the combat fierce and sharp,  
 Yet ere the sun went down,  
 The Raven spread his wings for flight,  
 As far as Reading town :  
 And on the morrow when they came  
 The bearing dead to Court,  
 Five mighty Jarls and one great King  
 Were writ in that amount.

In English song the King live long,  
 That won a field by prayer ;  
 The bloody day of Essendune  
 Long live recorded there !  
 [ Short life was godly Ethelred's ;  
 Short life but long renown :  
 And for the Royal Diadem  
 He hath the Martyr's Crown !

J. M. NEALE,—*Mirror of Faith*, pp. 26—30.

\* *Ceorl*, retained in our own language, under the form *Churl*. *Heretoch* and *Hold* were the names of officers in the Anglo-Saxon armies. Their functions are not accurately known.

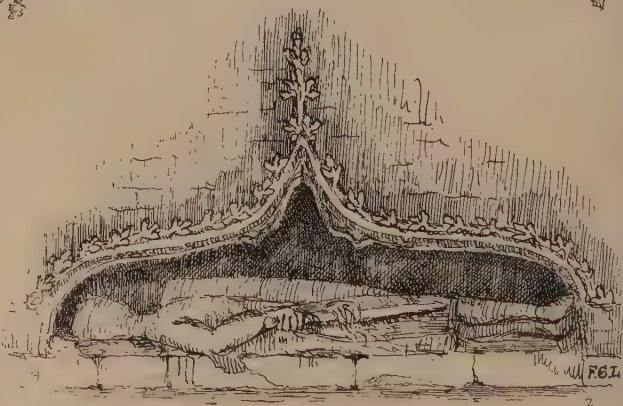


† PISCINE 002



† Canoeel 0

+ S. Risle 0+



† Recumbent Effigy, S. Mary's Ashendon, Bucks 0

(For Records of Buckinghamshire)



sanctuary, for the High Altar. We have given illustrations of both, that in the Chancel being the most uncommon. The steps to the ancient Rood-Loft have been closed up very lately: and the Rood-Loft itself existed within the memory of an old inhabitant still living. "It was covered," we were informed, "with color and gold, and a row of Bible characters along the bottom of it." In the north wall of the chancel, near the sanctuary steps, placed under a second pointed canopy, lies the figure in stone of a Crusader. He is habited in chain mail; his right leg—as is usual with such—crossing his left: the shirt or hauberk descending to his knees, and the border of the surcoat to about the middle of the leg. His left hand holds the scabbard of a large sword slung in a broad belt, while his right hand grasps the hilt. On the left arm is a large pointed shield. The whole figure, but especially the head, has been most wretchedly defaced, and appears to have undergone at various times some processes of restoration—by no means improvements—at the hands of the village mason. It has been daubed over with lamp-black, afterwards with chocolate, paint, and then with eight or ten coats of churchwarden's white-wash. We ventured to remove a small portion of these ornamental additions, and the result was, that we discovered in one or two places the presence of polychrome. Green, gold, scarlet, and blue, had been evidently used upon the figure, which appears to be in date late in the thirteenth, or early in the fourteenth century. It is not known for certain, of whom it is a representation: some have assigned it to Sir John Bucktot, or Bugden, of Policott; and some to one of the Cressy family, who were anciently Lords of the Manor there. The font is of first pointed work, and not very remarkable in its character. There are now no brasses in the church, though many existed there fifty years ago. In various parts of the sacred building there are monuments bearing the following names:—Fawconers, Cheynè (of Drayton Beauchamp), Winchcombe, Hawles, Webb, Rose, Lucas, Crouford, Humphries or Humphreys, Bampton, Rice, and Garrett. The Church appears to have undergone what the good-natured keeper of the key of it, called a "restoration:" i. e. objects of superstition have been carefully destroyed, memorial brasses have been sacri-

legiously sold, or made away with, the commonest and cheapest deal has been used to make sittings, the rood-screen has been removed, and white-wash has been plentifully applied to walls, roof, and wood-work. These "improvements" were made about fifteen years ago. Such things of course would not happen now-a-days, a taste for preserving objects of antiquity and interest having become prevalent, and the manner of making restorations better understood; but we look for the day, when God's houses shall not be kept merely decent, but restored with zeal to somewhat of their ancient glories as they stood in "the days of faith," and what is of still more infinite importance, with a restored daily and weekly sacrifice. God grant it in His good time!

## EARTH-WORKS AT HAMPDEN AND LITTLE KIMBLE.

BY BOUGHEY BURGESS, ESQ. (H.E.I.C.S.) *Hon. Sec.*

At the last Quarterly Meeting of the Society, 17th April, 1855, the sum of £2 was voted for the purpose of opening barrows and other earth-works which might be expected to afford remains of interest to the Society. This sum was placed in the hands of the Rev. W. J. Burgess and myself for expenditure. D. Cameron, Esq., of Hampden House, had kindly given his consent to the opening of any barrows or mounds we might select on his property; and as there are three of great size, one standing in a corner in the Park and called Danes Camp, which has never been touched, and two others, which have been partially opened, contiguous to one another in a wood called Oaken Grove, we thought it advisable to open the one standing in the Park. This very conspicuous mound measuring about 130 yards in circumference on the outside of the trench, and eight feet in height from the level of the Park, was the one we determined to open, thinking it the one most likely to yield favourable results. By far the cheapest method being to dig down to the outside level

in the centre, I employed a man and a boy to dig a hole about three yards square, as near the centre of the mound as possible. After digging down to the depth of 12 feet, being four below the outside level, and nothing having been discovered which could lead to the idea of its having been erected for funereal purposes, the hole was filled up again. The whole expense incurred was ten shillings. To set the matter quite at rest as to the object for which so large a mound was raised, it might be worth while, should the Society think well, to make a cutting from the circumference to the centre; and thus, should any interments have been made between those points, they would be discovered: but this would incur considerable expense, as there is a large body of earth to be moved. It should be mentioned that, in digging, a piece of tile was found some six or seven feet below the surface, also several other pieces under the turf when removed. Some have stated that a wind-mill stood on the mound, on which some fine trees now stand, but it is hardly probable that so large a mass of earth would have been raised, on so high a situation as the spot on which the mound stands, merely for the sake of erecting a wind-mill on its summit, more particularly as there are two similar mounds in a wood about half a mile distant. There is one peculiarity about these three mounds, viz., that they have each two ways of access opposite to one another, one from the East and the other from the West. They are each surrounded by a deep ditch: the two in Oaken Grove stand on Grim's Dyke, the earth of which has been cut away and used in raising them. One of them is very large, measuring 105 yards in circumference in the ditch, 40 yards the circumference on the top, and about 20 feet high. This has been opened, and is almost hollowed out. The other has also been opened by a cross cut, but not to the same extent as the first. It measures 81 yards in the ditch, and 38 in circumference at the top. The one in the Park had never apparently been opened. It *was* evidently the opinion that these were barrows, by the way in which two have been searched in the hope of finding either treasures or remains. They are well worth a visit from the Antiquary. Mr. Cameron showed me 3 bronze Celts, dug up on the Hampden property, but I do not know for certain in what spot they were found.

A Member of the Society, who has had the opportunity of frequently visiting these mounds, considers them to have been raised for the purpose of defence, forming what we should now call block houses, and having been crowned with stockade works. As Hampden was from very early times a Saxon settlement, he would suggest that they were thrown up as a defence against the incursions of the Danes.

Hearing from the Rev. J. Ormond, residing at Little Kimble, a Member of the Society, that a Roman tessellated pavement had been some years ago dug up near the turnpike at Little Kimble, with the permission of Mr. Fordham, I set a man to work, to dig in the meadow behind the turnpike-gate house, close to the spot where, in making the new road, the tessellated pavement had been discovered. Some disjointed tesserae, pieces of thick mortar (evidently Roman) fragments of tiles, oyster shell, bones, and pieces of coloured stucco, were dug up, and after a short time, at the depth of about four feet, a solid mortar foundation was discovered. This was laid upon rag stone and yellow sand. The edge of the mortar had been rounded off, and on its upper surface had been covered with stucco and painted red. The hole was enlarged in the direction of the foundation or floor, but on account of injuring the meadow, we were not able to follow it to its termination; indeed, there is great probability that, if traced, the ground work of a Roman villa may be laid bare. Persons from the neighbourhood, who came to see the excavation, assert that large quantities of stone have been turned up in the fields adjoining.

Being anxious to prosecute our researches in the neighbouring Park of Chequers, I wrote to Lady Frankland Russell, asking permission to open at the Society's expense the camp at Cymbeline's Mount, and a small barrow at the top of the hill. Her Ladyship not only very kindly seconded our wishes, but employed men at her own expense, and asked me to superintend them, and set them to work where I thought best. Several holes were dug in the park near Little Kimble Church, and about 60 yards from where the foundation had been discovered in Mr. Fordham's meadow. The same style of Roman remains was dug up, consisting of fragments of brick, plain and flanged tiles, pieces of mortar stuccoed and painted

with different designs, a few pieces of Samian ware, pottery, oyster shells, bones, teeth, a very fine boar's tusk, tesserae, a small coin, and a quantity of charred wood. A solid portion of foundation was also laid bare amidst a great mass of the debris of buildings. The whole of the ground near the spot has a very peculiar tumbled appearance, as if covering the remains of buildings; and there is every indication that a considerable Roman or Romano-British town stood here. The road between Great Kimble and Ellesborough formerly followed the track of the old Icknield Way, which may still be seen skirting the foot of the hills below Cymbeline's Mount, and above the fish ponds. It now, after leaving Great Kimble Church, bears away down hill to the left of Little Kimble Church, turning then to the right towards Ellesborough; Cymbeline's Mount, with the entrenched camp, would have thus been on the right of the ancient road, and the Roman town on its left, within a few yards.

Whilst speaking of Cymbeline's Mount and the entrenched camp there, I must mention that a cutting was made through about half the centre of the square camp, but nothing peculiar was found except pieces of very coarse brown and black pottery, a boar's tusk, and quantities of oyster shells, and some bones, apparently those of animals. A small barrow on the summit of the hill over Velvet Lawn was also opened by cutting from the circumference to the centre, at the level of the ground outside: some few fragments of bones, a horse's tooth, a few pieces of charcoal, and pieces of pottery of the same kind as that found in the camp, were alone discovered; there were imbedded in the chalk in the centre, a few fossil shells, and several pieces of iron pyrites. There are abundant traces of Roman occupation below the Chilterns in this part of Buckinghamshire. In a cutting, in a spur of the hills called Soldier's Mount, above Princes Risborough, several fragments of Samian ware, pottery of different kinds, glass beads, portion of the neck of a glass bottle of a sea-green color, a small bronze clasp, boars' tusks, and coins—one a remarkably beautiful one of Constantine—have been found. Some suppose that the cross on White Cliff Hill, is a symbol of the faith of Constantine, and the work of Roman antiquaries, whilst the Roman remains, found at Little Kimble in such quantities, speak for themselves.

In the chalk pits in the immediate neighbourhood of these remains, have been found many traces of very early interments. About five years ago, in the small cist in the chalk, were found human bones, charred, immediately under the remains of a horse; and a bronze bulla was found in a field adjoining, which has been unfortunately lost.

### HILLESDEN CHURCH.

Many of our readers will look back with much pleasure to the interesting visit paid by our Society to the beautiful and dilapidated Church of Hillesden. The interest then expressed has by no means subsided, although the present time has not been considered favourable on some accounts for commencing its restoration. We hope, however, ere long to record that a survey and estimate for this purpose has been made by our eminent Honorary Member, George Gilbert Scott, Esq., who has so handsomely offered his gratuitous services; and, further, that his Report has been favourably responded to by the authorities of Christ Church, and other persons most nearly interested in that Parish.

Since Mr. Scott's notice of Hillesden Church was printed in the account of the annual Meeting at Buckingham, the Rev. W. T. Eyre has published a letter upon the subject in the "Aylesbury News," and "Oxford Chronicle," from which we extract the following:—

"Thomas Courtenay, Earl of Devon, was attainted, 1461, (1st Edward IV.,) when that King gave Hillesden Manor to Sir Walter Devereux, Knight. Sir Walter Devereux being slain in the battle of Bosworth, 1485, the Courtenays, being reinstated in blood, repossessed the Manor till their second attainder by Henry VIII. (1539,) on which it coming to the crown, Edward VI., by letter patent dated August 1547, in the first year of his reign granted it to Thomas Denton, Esq., and the estate did not again revert to the Courtenays. If the Church was rebuilt in 1493, and the Courtenays possessed the Manor from 1485 to 1539, it is clear that Hillesden Church was rebuilt *in their time*, but not so clear that it was rebuilt by *them*. Browne Willis says—"The Church being ruinous, a complaint was exhibited at the Visitation,



against the Abbot and Convent of Nutley Abbey, [near Thame, Oxon.] 1493, 8th Henry VII., that Hillesden Chancel and other parts of the Church were very ruinous, and that the Churchyard lay open, and the whole was in great dilapidation, and that the Abbot of Nutley ought to amend it. Which had so good effect as occasioned it to be new built in the handsome manner it now is.'

"The conclusion that I come to is this, that the present Church was rebuilt by the Abbot and Convent of Nutley Abbey 46 years before the Reformation, when their revenues were plundered, and the society broken up and dispersed. At the same time, I think Mr. Scott was very accurate in stating in his lecture at the Church that the chapel adjoining the chancel on the north side was built by the Courtenays as a thankoffering."

In explanation of the statement that Christ Church had granted £2 a year for doing duty in the Church, Mr. Eyre cites Browne Willis's statement, that—

"The tithes of the Church, both rectorial and vicarial, were engrossed by the Monks of Nutley, who got it appropriated before the year 1200. On the dissolution of Nutley Abbey, 1539, when the tithe, glebe, &c., were transferred by King Henry VIII. to Christ Church, that College only paid about £4 to a curate, as the impropropriators of Nutley had done."

He continues:—

"Here we find that Christ Church received the tithes, &c., subject to one usual charge, and in estimating that charge we ought to consider the difference of the times and of the value of money. The priest, before the Reformation, was no doubt wholly provided for by Nutley Abbey; he had, too, what we should now call the run of the Manor House and £4 in his pocket. In 1680, after the Reformation, the Churchwardens of this parish certified at the Visitation that 'there is no Parsonage-house, or glebe, or endowment, saving £2, which Alexander Denton, Esq., *who provides a Minister*, pays to the Churchwardens,' [query for which purpose?] Here, then, in 1539, the chantry priest was provided for. So in 1680 the officiating priest was the domestic chaplain of Alexander Denton, Esq., and had probably as little reason as his Roman Catholic predecessor to complain that he had fallen on evil times. Since that time, however, up to the year 1853, the officiating priest, or perpetual curate, was only entitled through the lessee to £30 a year, without the auxiliary resource of Nutley Abbey or the hospitable residence of Alexander Denton, Esq., or taking into consideration the difference of the value of money. In justice to Christ Church, let me observe that in the year 1815 they made a small augmentation to the Curate's salary, and a further augmentation in the year 1835, so as to make their stipend amount to £65 a-year, and this out of *other* funds than those of *Hillesden*. Their predecessors, who might plead precedent, had followed that injurious, (and I might add) iniquitous system of forestalling the income which was appropriated to religious purposes, and for God's honour and service, by taking in advance the presumed value of the property for the term of three lives, taking a large sum or fine prospectively, and divesting themselves of all responsibility and care for the spiritual interests of the parishioners.

"In the year 1853, the survivor of the three lives during whose existence the lease held good expired, and the valuable Church property of Hillesden at once reverted for re-disposal to the Dean and Chapter of



Christ Church. And what did they do? Instead of leasing their property away again for other three lives to the owner of the estate, they exchanged the mode of tenure from lives to 21 years. They covenanted with their lessee to increase the stipend of the Perpetual Curate to £130 a-year, gross sum, with a proviso that he should have a further increase at the end of each seven years, and they reserved out of the lease a plot of land, whereon, in due time, to erect a parsonage-house. I cannot but think then that this noble College comes into Court with clean hands, and may very safely be relied on that it will come forth to render important assistance in this interesting work of the restoration of the Church of Hillesden."

The whole of the inscriptions in the very interesting east window of the south transept of this Church, which were only partially deciphered at the time of our visit, have since been communicated to us. It will be remembered, that the window is, like the rest of the Church, of late third-pointed or perpendicular style, and consists of eight lights, each of which was stated by Mr. Scott to represent some incident in the legendary life of St. Nicholas. The miracle of restoring the freight of corn to its first amount, after taking sufficient to satisfy the famine of Bari, is the only act given in the more sober lives of this Saint. That may be the subject represented in the third light.

The inscriptions are as follows, commencing from the left hand in the upper lights:—

1. Cadit puerulus quem mox salvat Nicholaus.
2. Tunc offert cyphum grates pro munere reddens.
3. Multiplicat frugem præsul quem nave recepit.
4. Quæ tulerat bona cogit reddere.
5. Auro furato baculo flagellat amicum.
6. Restituit rursus labor quod sustulit aurum.
7. Strangulat dæmon puerum [fru]menta ferentem.
8. Mortuus ad vitam redit precibus Nicholai.

## BUCKINGHAMSHIRE NOTES AND QUERIES.

### NORTH MARSTON CHURCH.

Her Majesty has been pleased to restore the Chancel of this Church in memory of the late J. C. Neild, Esq., who dying three years ago, bequeathed to her the vast property which he had amassed. The Church is one of mixed styles, and unusually rich in features of interest.

The Chancel is a remarkably fine specimen of perpendicular work, and the whole of the details of excellent character. It remained, however, in a dilapidated and neglected condition until last year, when Digby Wyatt, Esq., was appointed by Her Majesty to carry out its thorough repair. A view of the new East Window was published in the "Illustrated London News," of September 29th, 1855, with the following account:—

"Often a quarter of the money spent upon the marble urns, over which allegorical figures swaddled in drapery mourn the virtues of the departed squire, would have sufficed to repair the simple old chancel for which such costly memorials are a world too fine, or would have added whatever feature of use or beauty the structure might most have demanded. From such, as we deem it, culpable extravagance—in lavishing on the dead sums which would have been better bestowed in ministering to the necessities or spiritual gratification of the living—the Royal lady, by whom the monument we engrave has been erected, must be regarded as entirely free; since not only has it been so devised as to add a graceful feature to the noble old Church of the parish in which Mr. Neild's property was principally situated, but its cost has been less than a third of the whole sum spent by her Majesty in restoring simply, but most thoroughly and substantially, the chancel, which at North Marston forms an unusually large and important feature of the Church.

"The subject which has been selected for the window is the Ascension. High up in the centre compartment appears our Saviour, and at his feet are grouped the Apostles, whom he is supposed to have just left—some of whom are attentively examining the prints upon the earth left by his ascending feet. This mode of symbolising the duty of the Church is of not unfrequent ancient occurrence, being to be met with in various mediæval sculptures, as at Ely, and in some of the early block books. In the four other principal bays stand the four Evangelists, under canopies, whilst in the minor openings above are angels and the Holy Dove descending as it were to meet the ascending Saviour. Along the bottom of the whole runs the text, 'Now is Christ risen from the dead, and become the first fruits of them that slept.' The window has been executed with the greatest care, and a very happy result, by Miss Harriet Clarke, assisted in the ornamental portion of the work by Messrs. Ward and Nixon. Beneath the window is a reredos sculptured in Caen stone by Mr. Cundy, of Pimlico. Upon its frieze is carved the commemorative inscription, which states that—

'This Reredos and the Stained-glass Window above it were erected by her Majesty Victoria (D.G.B.R.F.D.), in the eighteenth year of her reign, in memory of JOHN CAMDEN NEILD, Esq., of this parish, who died August 30th, 1852, aged 72.'

"In the compartments of the reredos, as well as in the backs of two niches, one on each side of the Communion-table, the Creed, Lord's Prayer, &c., have been emblazoned; and these portions of the work, as well as whatever coloured decorations have been introduced, have been carried out by Mr. Miller, of Brewer-street, Golden-square."

There is a biography of James Neild, the father of James Camden Neild, Esq., with a portrait in the "Gentleman's Magazine," vol. lxxxiv. i. 206, lxxxiv. ii.

58, lxxxvii. i. 305. He was left an orphan at an early age, and made his fortune by diligence in the business of a goldsmith. He was born at Knutsford, in Cheshire, in 1744, and obtained the lease of the great tithes of North Marston from the Dean and Canons of Windsor, in 1798. He was Sheriff of this county in 1804, but was more distinguished for his benevolent and philanthropic exertions to ameliorate the state of the prisons. The son is commonly reported to have been a miser, and on one occasion to have made an attempt on his own life. Lipscomb, however, commends his kindness to the poor in providing allotment gardens, &c.

An Account of North Marston, with a south view of the Church, was published in the "Gentleman's Magazine," vol. xc. ii. 490, 580. The same view is engraved in Lipscomb, with others of two Piscinæ, and the brass of Richard Saunders.

*1st Query.* Is there any other Church in this county, in which polychrome has been used in modern times? Most of our old Churches attest its use from the date of their erection till the 17th century, or later. It would be interesting to preserve a record, and, if possible, a sketch of all such perishable work as mural paintings.

John Schorne, Rector of North Marston in 1290, was believed on one occasion to have *conjured the Devil into a boot*. Dr. Lipscomb states, apparently on the authority of Browne Willis's MSS., that a representation of this extraordinary scene was set up in the east window of the Church.

*2nd. Query.* How was it represented? Did any fragments of the glass exist at the time of the recent restoration? and where are they now?

*3rd Query.* [F. G. L.] In an account of the Church of North Marston in the "Gentleman's Magazine" for 1820, p. 581, is the notice of a pulpit hanging of blue, embroidered with silver. Can any of your readers tell me if it is still in use, and if any other altar or pulpit vestments of the same color exist in the county?

The restoration of CHEDDINGTON Church, under the direction of Mr. Street, is not yet completed. The Chancel has been newly roofed, and the East wall rebuilt, with a three light window of the transition style from

Early English to Decorated. The remaining walls and windows throughout the Church are being thoroughly restored. The fragments of stained glass are preserved. All the pews have been removed, and with them a few of the original oak seats, which were plain, and in no way remarkable. Uniform open seats of stained deal are to be laid down, and the floor of the Nave to be paved with Minton's black and red tiles. The old pulpit is retained. The South Porch has been rebuilt, and a Vestry has been erected on the North side of the Chancel, far enough Eastward not to interfere with the East window of the North aisle, and rather improving than detracting from the external appearance of the Church. It will be recollected that the position first proposed, between the North aisle and Chancel, was discussed and objections stated, when the plans were laid before this Society by the kindness of the Rev. A. P. Cust, last April. Several pieces of Norman and other sculptured stonework were found built into the walls: these have been placed in the walls of the Porch, where they may be seen and preserved. Parts of the canopy (apparently) of a tomb, and other perpendicular canopy work were also discovered. The remains of frescoes and colour, of ages before and after the Reformation, were visible on the walls: to the later date must be assigned the texts above the pulpit.

HORSENDEN CHURCH was re-opened by the Bishop of Oxford on the 29th of September, 1855, after restoration of the fittings of the interior. The old and unsightly high pews have been removed, and seats of a simple design in English oak substituted. The prayer desk and lectern are of the same material, carved by Margetts, of Oxford, and the baptismal font, of Caen stone, is executed by the same artist. These have been provided at the cost, and mainly from the designs of the Rev. W. E. Partridge, Rector and Patron, Mr. Humphrey Bull being clerk of the works.

The Old Parish Church, dedicated to St. Michael, was pulled down with the exception of the Chancel, (which is Perpendicular,) in 1765, being then represented to be "decayed, having been erected more than five hundred years." John Grubb, Esq., the Patron, then rebuilt

the tower at the West end of the Chancel, which has from that time served as the Parish Church. It is engraved in Lipscomb.

*Query.* Are there any traces of Horsenden having been much more populous than it now is, to require so large a Church as this must originally have been ?

AKELY.—The New Church of St. James having been consecrated on the first day of our meeting at Buckingham, the ceremony was attended by a large body of members, and a brief notice of the Church was given by the author of the account of our meeting.\* The Tower standing on the South side of the Nave, and forming the principal entrance, is a striking feature well worthy of notice ; we do not recollect to have seen another example of this arrangement. In our pleasure in recording so good a work, we gladly overlook considerable inaccuracy of detail: less, however, than is usually found in the works of those who have not had long experience, and devoted their talent almost exclusively to *Church* Architecture. Lithographs of the building may be obtained.

AYLESBURY CHURCH.—About six years ago those substantial repairs of the Nave were being carried out, which Mr. G. G. Scott had previously stated to be necessary. (See his Report p. 30, *supra*). The galleries and pews having then been swept away, chairs and benches were employed as a temporary substitute until 1854, when low open seats of substantial oak were erected. The contractors for the necessary repairs were Messrs. Cooper, of Derby,—for the seats, screens, pulpit, &c., Messrs. Yonge, of Oxford. The stonework of the chancel and pulpit is by Mr. W. W. Thompson, an honorary member of our Society. Two windows in the North Chapel have been painted by Mr. Waller, and an East window by Mr. Willement is now being erected. The whole of this restoration, since the fabric was made secure, has been effected without any interruption of the Sunday—and but little of the Daily Services. The restoration of the Nave was completed early in this year, but the Chancel is still partitioned off with canvas, to enable

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\* See Account of the Society's Annual Meeting at Buckingham (1855), p. 1.

the masons to finish their work without interruption of Divine Service. It is hoped that this will be reopened by the Bishop very shortly, after which a full account of the Church and its restoration will be looked for. Suffice it to say at present, that there are few Parish Churches that surpass the one, and that the other has been carried out, as far as it is completed, in a manner not unworthy of the Vicar, our Vice-President, nor of the Architect, Mr. Scott.

POOR QUARRENDON! The past year has made sad ravages with this ruined Church. In that time the South Porch has been levelled with the ground, and much of the South wall of the nave has fallen. Last year Lady Frankland Russell pointed out to us how the East wall of the Nave had been excavated: now the Chancel Arch has been completely picked away, leaving the wall above it unsupported; and an ominous crack makes the beholder dread what may be the consequence of the first high wind.

Two years ago a door and a little pointing with Roman cement might have rescued the Church from further ruin and desecration: even now it may be enclosed, and much of the building preserved; but if the present treatment is to be continued, in a few years there will be nothing left even to mark the consecrated spot, except a few overgrown foundation stones, and the grass springing luxuriantly from the remains of those who have been buried under the shadow of its walls. Even the stones which were placed a few years ago to mark the boundary of the Churchyard, are almost lost sight of and forgotten. Is it not a reproach to ourselves in our Architectural and Archæological capacity (to take the lowest ground,) as well as to the Guardians of that Church property, that such a state of things should be allowed? What steps can be taken to prevent further sacrilege?

The state of Quarrendon Church in July, 1817, was accurately described by "Viator," in the "Gentleman's Magazine" of that date. One of three monuments then standing in the Chancel was to the memory of SIR HENRY LEE, K.G., who died 1611. He was the greatest member of the Lee family, and was Champion to Queen Elizabeth, Master of the Ordnance to James I., &c.



A correspondent (who asks for extracts from registers or documents relating to this family) writes:—

“There are some very interesting MSS. of his [Sir Henry Lee’s] at Ditchley, besides his portrait with his dog Bevis. He is the prototype of Sir Walter Scott’s Sir Henry Lee, in his Woodstock. In some very ancient Court Rolls still existing, at Ditchley, I can trace the Lees from their first coming to Quarrendon, about the end of Richard II., when they were first Woodwards, and afterwards Constables, until they became Lords of the Manor of Quarrendon, and many other places in its vicinity. One Court Roll was during the time that the famous Duke of Clarence, of Malmsey notoriety, was Lord of the Manor.”

The Lady of this Sir Henry Lee was buried at Aylesbury, in 1584; her monument is at the end of the North Transept.

*Query.* It has been stated that a lead coffin from this Church was used as a watering trough in the neighbourhood. Is anything known of this? Is the font, or any portion of the monuments, &c., from the Church still in existence?

A Parsonage-house is about to be built at FLEET MARSTON. It is hoped that some arrangement may be made, by which the adjoining Parish of Quarrendon, as well as his own, may benefit by the residence of a Clergyman at this place. Fleet Marston comprises 910 acres, three farm-houses and three cottages; all of the latter will most probably have to be pulled down, to make room for the erection of the Parsonage, much to the regret of the Incumbent. Already the population has gradually decreased from 46 in 1811 to 32.

At MENTMORE, the magnificent residence of Baron Rothschild has just been completed. This brings a new style, as well as example, of domestic architecture into the county. It is said to be the first attempt of Sir Joseph Paxton in that science, since neither Crystal nor Horticultural palaces—however perfect and unique in their way—can come under that denomination.

WESTON TURVILLE. One of the red Samian pateræ, found here among the remains of Roman interment, in

May last, contained ashes, leaves, silver, and bronze ornaments, and with these a white substance, which emitted when pressed, an aromatic scent.\* This was shown by Rev. A. Isham to an eminent analytical chemist in London, who thus reports upon it:—

“The aromatic substance you left with me, I find to be the gum resin ‘Olibanum,’ the ancient Thus or Frankincense. I believe the common Latin name is derived from the Hebrew *Lebonah*, thence the Greek *libanos*. It was extensively used by the ancients; and a very long account of it is given in Pliny Lib. xii., Cap. 14.

It is used as incense in Catholic churches (mixed with other resins) to this day. If you heat a small quantity of it on a piece of iron you will readily recognise the odour.”

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A Member of the B. A. A. S., who is collecting an account of the Legends, Superstitions, and Curious Customs of the County, will feel obliged for any notices of ghost stories, dreams, charms, omens, conjurors, witches, holy trees, superstitious remedies and customs, or other curious stories connected with any place in Buckinghamshire. Address, C. C., care of Mr. Pickburn, Aylesbury.

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#### QUARTERLY MEETING, OCTOBER 22nd, 1855.

The chair was taken by T. T. Bernard, Esq., Vice President, at the National School-room, Aylesbury, at half-past two o'clock. The following papers† were then read:—

1. On the Entrenchment in Bray's Wood, Lee, Bucks.
2. On the Desecrated Churches in the Deanery of Burnham.
3. On the Shepherd's Grave, Aston Clinton.
4. On Drayton Beauchamp (first portion.)

Several communications of interest had been received

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\* See Account of the Society's Annual Meeting at Buckingham (1855), p. 11.

† Some of these are now published. We hope to give others in our next Number. [Ed.]

respecting the site of places bearing the name of COLDB-HARBOUR, near Wavendon, Brill, Aylesbury, Chalfont St. Peter's, and Marlow; the letter from Admiral Smyth (page 104, *supra*) having given rise to much enquiry. The Rev. F. W. Cartwright suggested the derivation of the name from the Saxon *Cauld*, cold, *Heord*, a flock, *Beork*, a refuge, as meaning *the shelter of the flock in cold weather*.

Mr. Fowler laid before the Meeting plans and estimates for the formation of a COUNTY MUSEUM in Aylesbury. The plan proposed at the Annual Meeting of establishing a central Museum at Aylesbury, with a branch depôt at Buckingham, having met with general approbation, a Committee was formed to enquire into the best mode of carrying out this desirable object, consisting of the following gentlemen:—

Ven. Archdeacon Bickersteth, Revs. W. M. Beresford, A. Newdigate, H. Roundell, E. R. Baynes, Esq., Boughey Burgess, Esq., H. Hearn, Esq., R. Rose, Esq., Mr. Field and Mr. Fowler, with power to add to the number.

[*Query.* Cannot this be effected in combination with other plans, such as a Public Lecture Room, Library, Club and Reading Room? The want of these is generally admitted for the town of Aylesbury and for the County generally.]

Eight Candidates previously proposed were elected, and one proposed for election at the next Quarterly Meeting.

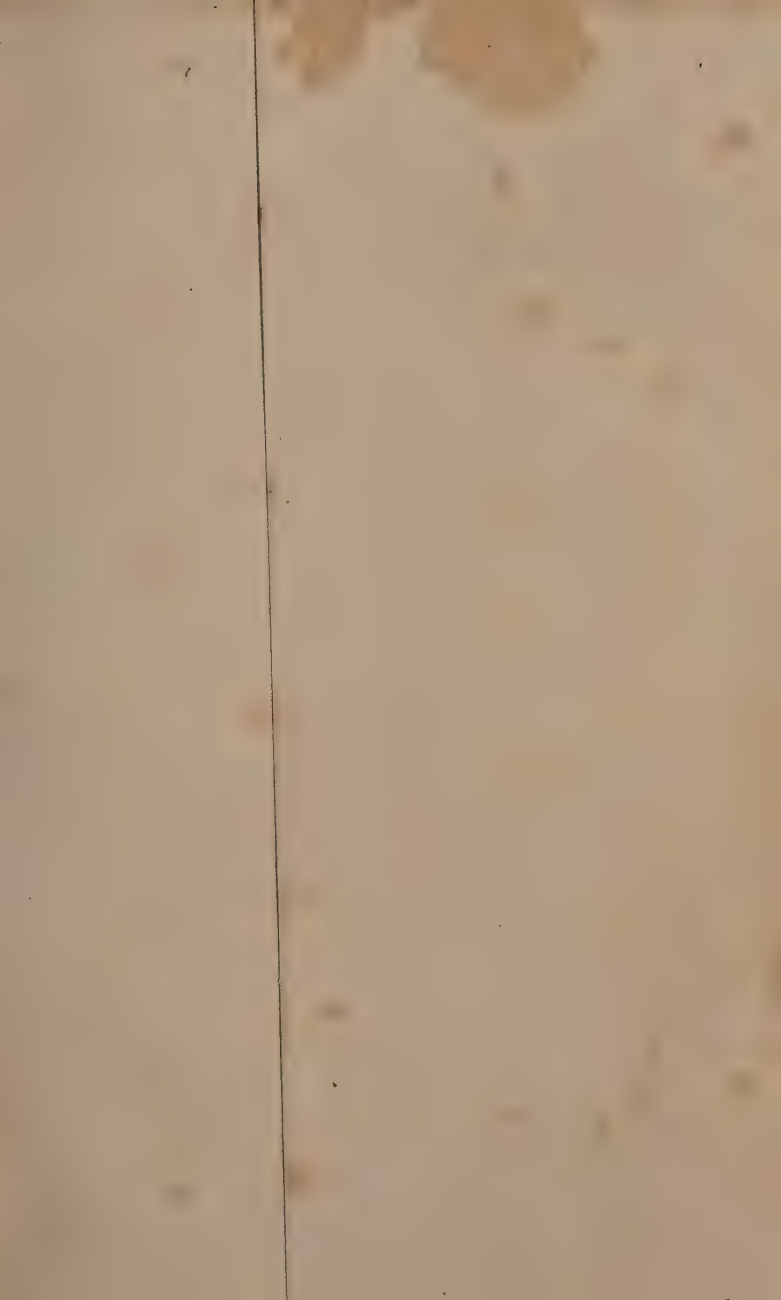
The Rev. H. Roundell then brought forward the motion for relaxing the conditions of Membership in RULE II., of which due notice had been given at the preceding meeting, and also by circular.

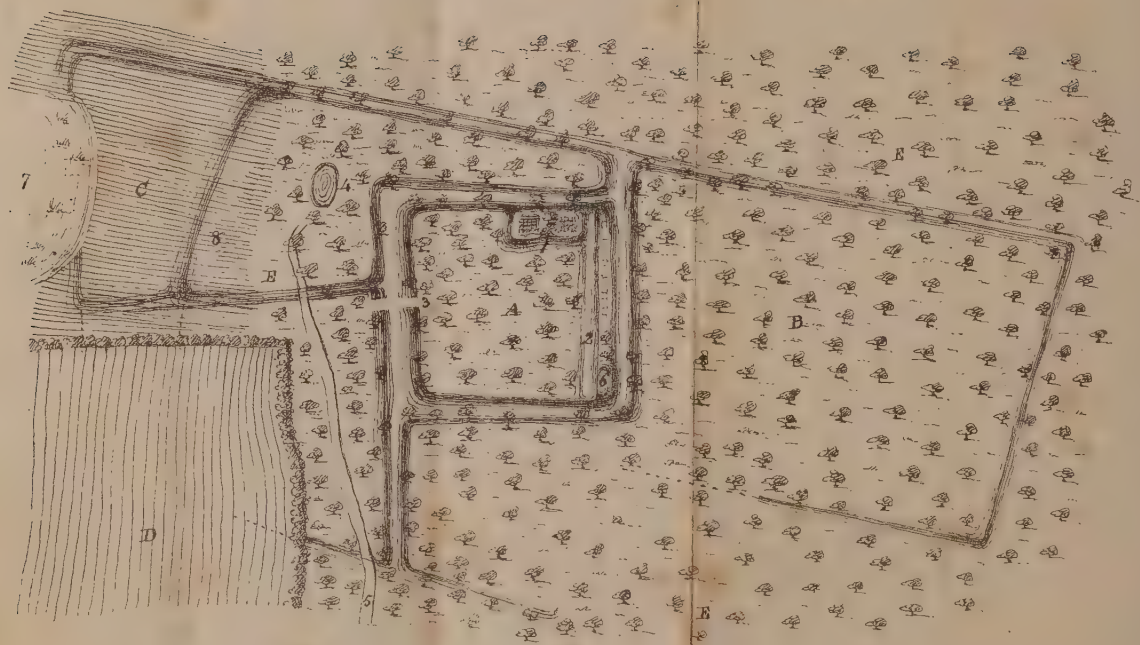
The Ven. Archdeacon Bickersteth, Vice President, stated that, though he should feel bound to protest against any abandonment of the fundamental principles of the Society, he should not oppose the present motion.

R. Rose, Esq., said that the restriction might have been necessary at the first commencement, but that he considered that the Society was now too firmly established to require its retention.

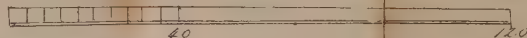
The motion was carried without opposition.

Several presents were exhibited, a list of which, with others recently received, will be published hereafter.





Scale of 40 paces to an inch



- |                                   |                                                         |
|-----------------------------------|---------------------------------------------------------|
| A. Entrenchment within deep moat. | 1. Remains of buildings.                                |
| B. Large Entrenchment.            | 2. Ground ditch.                                        |
| C. Ground more highly entrenched. | 3. Entrance into quadrangle.                            |
| D. Field.                         | 4. Road.                                                |
| E. Part of large wood.            | 5. Road through the wood.                               |
|                                   | 6. Moat, the remains apparently of building.            |
|                                   | 7. Large ditch, say with which the ditch is continuous. |
|                                   | 8. Spot where the pieces of pottery were found.         |

B.B.

## CHURCH BELLS.

(Continued from Page 124.)

I would now call your attention to an ancient custom which has for a long time prevailed, namely—the submission of bells to the form and ceremony of baptism.

It was a general opinion that there was much virtue in bells; that they produced devotion in the hearts of those who heard them; that they cleared the air of storms and tempests; and expelled evil spirits. The dislike of evil spirits to the sound of bells is thus expressed by Wynkin de Worde, in the “Golden Legend.” It is said—“The evil spirytes that ben in the region of the ayre doubte moche when they here the bells ringen; and this is the cause why the bells ringen when it thondreth, and when grete tempest and rages of whether happen, to the ende that the fiends and wicked spyrites should be abashed and flee and cease of the movynge of the tempest.” Hence the couplet—

“Funera plango, Fulgura frango, Sabbata pango;  
Excito lentos, Dissipo ventos, Paco cruentos.”

The baptism of bells is traced by Baronius to Pope John XIII. (A.D. 968), who himself consecrated the Great Bell of the Lateran Church, and gave it the name of “John.” Evidence of a more ancient date exists in the capitulars of Charles the Great (A.D. 789), containing a prohibition “*ut cloccæ non baptizentur*,” in whose time, it is said, some rituals had a form of blessing and anointing bells under the rubric “*ad signum ecclesiæ benedicendum*.” Le Sœur, an old French writer, declares that the ceremonial of bell baptism exceeds in splendour and minutiae the baptism of Christians. “The service,” he says, “is long, the ceremonies are numerous, the sponsors are persons of quality, and the most considerable Priest in the place, or even a Bishop or Archbishop, officiates.”\* As just recorded, even the Pope himself officiated on one occasion, and recently the Bishop of Chalons baptised a whole peal, calling it “a happy and holy family,” and delivered on the occasion a discourse upon the duties and

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\* Quoted by Gatty on “Church Bells.”



virtues of each particular bell. Certainly there is much in the ancient ceremonial of the baptism of bells which in our judgment is to be deprecated, yet might we suggest that a judicious form of dedication should be employed, whenever these material servants of the sanctuary are located in their appointed chamber. There should be no profane christening, no conversion of the bell into a punch bowl, no forgetfulness of the sacred duties to which they are assigned, but all things should be done in wisdom and joyfulness, in decency and in order. It would be quite proper to give the newly cast peal a triumphal entry, and the evergreen, and the native band, and the school children in their holiday best might be called into requisition; and then, as formerly ecclesiastics were wont to chant over the metal, even while in fusion, the 150th Psalm, so now the Parish Priest, with his choir, might fittingly welcome the new peal within the precincts of the Churchyard to the same holy and inspired strain, supplicating that the material may tend to the elevation of the immaterial, and concluding with the "*Omnia opera benedicite*," and the final blessing.

Suitable inscriptions on bells are by no means distasteful or uncommon. The "Great Tom" of Lincoln, 1610, says, that it is there "to sound sweetly unto salvation of the Holy Spirit proceeding from the Father and the Son;" and on one of the bells in the Cathedral of Carlisle, 1667, is inscribed, "I warn ye how your time passes away; serve God, therefore, while life doth last, and say, '*Gloria in excelsis Deo.*'" At Rylstone, in Yorkshire, there was inscribed in old characters, "S.C.E. *Gabriel ora pro nobis*;" and at Cherry Burton, near Beverley, in old Lombardic type, "I. H. S. *Nazarenus-Rex-Judæorum miserere. n. r. i.*" At Penistone, in the same county, the 1st bell bears the inscription, "*Te Deum laudamus. 1714*;" the 2nd, "*Venite exultemus Domino*;" the 3rd, none; the 4th, "*Sancta Maria, protege, virgo pia, quos convoco*;" the 5th and 6th, "Jesus be our spede." The 1st bell in the tower of the Parish Church of Dewsbury, dated 1828, is inscribed, "*Exaltabo te Domine quoniam suscepisti me nec delectasti inimicos meos super me*;" the 4th, dated 1725, "Let brotherly love continue;" the 6th, dated 1742, "*Sacris absit discordia locis*;" and the 7th, "*Cætum piorum sonitu convoco*,"

date 1725. The two last are very appropriate, and might well be adopted in modern examples. The Dewsbury peal, consisting of a full octave, is celebrated as "England's sweetest melody." The tenor, popularly known as "Black Tom of Sowthell," is said to have been an expiatory gift for a murder." It is tolled on Christmas Eve as at a funeral, and this ringing is called the "Devil's Knell," the reason of it being that "the devil died when Christ was born." \* The custom is still followed of tolling on Christmas Eve, as the Vicar of Dewsbury has informed me, and, I should suppose, is a rare instance of its kind. The tower of Aylesbury possesses eight bells, each one, excepting the 6th, bearing a poetic inscription identical with one in Buckingham. The 1st, or treble, has—

"If you have a judicious ear  
You'll own my voice is soft and clear."

The 2nd—

"I mean to make it understood  
Though I'm little, yet I am good."

The 3rd—

"Such wondrous pow'r to musick's given  
It elevates the soul to heaven."

The 4th—

"Musick is medicine to the mind."

The 5th—

"To honour both God and King  
Our voices shall in concert ring."

The 7th—

"Ye ringers, all that prize your health and happiness,  
Be sober, merry, wise, and you'll the same possess."

The 8th—

"In wedlock bands, all ye who join,  
With hands your hearts unite,  
So shall our tuneful tongues combine  
To laud the nuptial rite."

Each bell announces the interesting fact—

"PACK and CHAPMAN, of London,  
*Fecit me, 1773.*

In consequence of old bells being recast, many ancient inscriptions have been lost, as was the case with Knaresborough; so also it will happen that old inscriptions are sometimes brought unexpectedly to light, as I will now relate.

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\* "Quarterly Review," September, 1854.

The fame of St. Helena, like that of Queen Bertha, is inseparably connected with the resuscitation of Christianity—the former as the pious mother of Constantine the Great, the latter as the wife of Ethelbert. Helena confers the honour on Colchester as her native place, and for a time she resided in the Imperial City of York. So recently as in 1844 the tongue of the bell of St. Helen's, Auckland, dropped out, which, after having been cleared of the rust, the accumulation of time immemorial, was found to bear this inscription:—" *Sancta Helena ora pro nobis.*" We have concluded that we cannot extend the pedigree of the Church peal to the days of Constantine, though it is an interesting circumstance that an ancient bell should be discovered inscribed with the name of an individual who has the sympathy and gratitude of a British people.\*

There are some remarkably "Great Bells" in the world which I will now introduce to your notice, with their respective weights, so far as I have been able to ascertain them from past and current literature.

In Russia we naturally expect to find the largest bells. Would that we could contemplate her arts and sciences with less sorrow, and that she had but rested content in peaceful pursuits, instead of supplying graves for so many thousands of our fellow countrymen! "The most conspicuous object in the Kremlin (at Moscow," says Scott, in 1854, "is the tower of Ivan Valiki, a tall campanile, rising two hundred feet from the plateau, crowned with gold, and looking like a grim giant presiding over the sacred spot. The bells it contains would be considered enormous, were they not completely eclipsed by the 'Czar Kolhoi' (king of bells), placed on a block of granite near."† One of the bells in St. Ivan's Church is 40 ft. 9 in. in circumference, 16½ in. thick, and weighs 127,836 lbs. Another, given to the Cathedral by Boris Godunof, weighs 288,000 lbs.; and, lastly, comes the Great Bell of Moscow, the greatest bell of the world, which weighs 443,772 lbs., or upwards of 419,692 lbs. more than "Great Peter" of York.‡ Dr. E. D. Clarke, in his

\* "Queens before the Conquest," vol. I., p. 234.

† "Baltic, Black Sea, and Crimea," by C. H. Scott, p. 60.

‡ "Illustrated Sat. Magazine" for July 6, 1833; and in Gatty on "Church Bells," p. 47.

travels, gives us an account of a visit which he paid to this gigantic bell. "The Great Bell of Moscow," he writes, "known to be the largest ever found, is in a deep pit in the midst of the Kremlin. The history of its fall is a fable; and as writers have been induced to copy each other, the story continues to be propagated. The fact is, the bell remains in the place where it was originally cast. A fire took place in the Kremlin, and the flames catching the building erected over the pit where the bell yet remained, it became hot, when some water, thrown to extinguish the fire, fell upon the heated metal, and caused the fracture that has taken place in the lower part of it. The bell is truly a mountain of metal. It is said to contain a very large proportion of gold and silver. While it was in fusion, the nobles and the people cast in, as votive offerings, their plate and their money. We endeavoured in vain to assay a small part, but the natives regarded it with superstitious veneration, and they would not allow even a grain to be filed off. At the same time it may be observed that the compound has a white shining appearance, unlike bell metal in general; and, perhaps, its silvery aspect strengthened, if not caused, the conjecture respecting the nature and value of its chemical constituents. We went, however, frequently thither, in order to ascertain the dimensions of the bell with exactness. We applied a strong cord close to the metal, as nearly as possible round the lower part, where it touches the ground, taking care, at the same time, not to stretch the cord. The circumference thus obtained equalled sixty-seven feet and four inches. We then took the perpendicular height from the top, and found it twenty-one feet four inches and a-half. In the stoutest part, that in which it should have received the blow of the hammer, its thickness equalled twenty-three inches. The cost of this enormous mass of metal, if valued at three shillings a pound, amounts to £66,565 16s., lying unemployed and of no use to any one."\*

Mr. Scott, again, in his description of the "Fair at Nijni-Novgorod," observes that "the most characteristic part of it was decidedly that devoted to manufactured metals, from the immense quantity of bells there dis-

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\* "Dr. E. D. Clarke's Travels," vol I., pp. 149, 153.

played, but more especially those destined for Churches. A strong frame-work was erected, on which numbers of them, varying from one to five tons in weight, were suspended." They are hung, particularly at Moscow, in belfrys or steeples detached from the Churches, with gilt or silver cupolas or crosses; and they do not swing like our bells, but are fixed immoveably to the beam, and rung by a rope tied to the clapper and pulled sideways.\*

The Chinese, too, are famous for the magnitude of their bells; one at Pekin is  $12\frac{1}{2}$  feet in height, 42 feet in circumference, and weighs 120,000 lbs.; at Nankin one weighs upwards of 49,000 lbs.: but in tone the bells of the Chinese are inferior to ours, being nearly as wide at the top as at the bottom, and are struck on the outside with a wooden mallet.

The Amboise bell of Rouen weighs about 40,000 lbs., so it is reported; but on this question let it speak for itself:—

" Je suis George d'Amboise  
Qui ai trente cinq mille poid  
Mais lui qui me pesera  
Treaté six mille me trouvera."

One at Olmutz weighs 17 tons 18 cwt.; one at Vienna, dated 1711, 17 tons 14 cwt.; one at Paris, date 1680, being 25 feet in circumference, 17 tons; one at Ergurt, 13 tons 15 cwt. The Great Bell at St. Peter's, Rome, recast in 1785, is 18,607 lbs. in weight; and one 17,000 lbs. is placed in the tower of the Palazzo Vecchio, at Florence, and is 275 feet from the ground.

We now come to an era of our own, and with such masters of the craft in existence, run little chance of losing our characteristic as "the ringing island."

On February 20th, 1847, the Messrs. Mears completed an order for a "Great Bell" for the Roman Catholic Cathedral of Montreal. A lithograph of it when executed bespeaks one of extraordinary beauty, combined with a very considerable mass of metal. It occupied twelve minutes, when in fusion, in filling the mould, and in its finished form weighs 13 tons 15 cwt. On the external surface are depicted two representations—one of the Baptist pointing to the Typical Lamb, the other to the Blessed Virgin Mary, holding in her right arm the Infant

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\* "Jones' Art of Ringing."

Jesus; between the two is a cross, and underneath is inscribed "*Negotiamini dum venio omnis spiritus laudet Dominum anno Domini 1847. Fundatæ Marianopolis 206°. Pii PP 9. Pontificatus 1° Regni Victorice Britanniarum 10°.* At the base is "*Carolus et Georgius. Mears Londini Fecerunt.*" On the reverse of the bell is a picture of a ship at sea in full sail, and on the shore are scattered instruments of industry, such as the scythe, the hatchet, the sickle, and spade, accompanied by an inscription "*ex piissimo mercatorum, agricolarum, artificum que Marianopolitani ensium dono.*" The diameter at the mouth of the bell is 8 feet 7 inches, the height to the top of the crown 8 feet 1 inch, and the thickness of sound bow 8 inches.

Previous to this the "Great Peter, in York Minster, had been firmly seated on his throne, and no wonder he should defy the strength of fifteen or thirty men to raise him in the ordinary way, since, as a recent Quarterly observes, "he is the reigning monarch of all the bells of the United Kingdom."\* He took fourteen days to cool; the diameter of his mouth is 8 feet 4 inches, his height 7 feet 10 inches, and he weighs 10 tons 15 cwt. On the reverse of the bell are the arms of York, "*ar. on a cross gu. five lions pass. guard, or.,*" and, as an inscription about his crown, declares, he is seated in the metropolitan Church of the Blessed Peter, of York, "*in Sanctæ et æternæ Trinitatis honorem.*" He ascended his throne in January, 1845, and once in 24 hours announces to his subscribers of £2,000, and to the citizens of York, that it is the hour of noon, which he does by a condescending response to the mallet of a Sacristan, who, at the time appointed, enters his chamber, and gives him the requisite number of strokes. All other Cathedral duty he deposes to his subjects in the adjoining power. Whenever he does utter his voice we must admire the strength and depth of his tone, and such they are that if he were rung up like an ordinary metal bell, the probability is, he would resent the indignity by extinguishing the ringers in his own person, or overwhelming them with the fallen tower. His country and pedigree are perpetuated by the inscription on the base, "*C. et G. Mears, Londini, fecerunt.*" Like Alexander Selkirk, on the desert island, he is a

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\* "Quarterly Review," September, 1854.



“monarch of all he surveys,” but, as we are constrained to add, is too little known to us as “the sound of the Church-going bell.” \*

The Great Bell of St. Paul’s, London, introduced by William III., in 1699, has been recast, and now weighs 5 tons 2 cwt. 1 qr. and 22 lbs. Its diameter is 10 feet, and thickness of metal 10 inches. The clapper weighs 189 lbs. It is tolled on the death of a Member of the Royal Family, the Archbishop of Canterbury, the Bishop of London, the Dean of St. Paul’s, or the Lord Mayor. Ghent has a bell which weighs 11,000 lbs., a ponderosity nearly equal to the Great Bell of St. Paul’s. The “Great Tom,” of Oxford, was originally suspended in the Abbey of Osney, and by its Abbot, Robert King, was presented to Christ Church, in the year 1845, but in 1630 it was recast at the cost of John Fell, Bishop of Oxford. The diameter of the bell is 7 feet 1 inch, height 6 feet 9 inches, thickness of metal 6 1-8th inches, and he weighs 7 tons 11 cwt. 3 qrs. and 4 lbs. On each successive evening he has a duty to perform, which is to give 101 strokes in honour of our ancestors, who founded that number of studentships in the college; the original number in 1546 being exactly 100, but another was added in 1664, by William Thurstone, Esq., making up the complement of 101.

Besides an expression of gratitude for past benefits and design, as it would seem from the statute book, is present utility. The statute “*de moribus conformandis*,” and sect. 6 “*de nocturna vagatione*,” expressly commands all scholars of whatsoever degree to repair to their own college or hall “*ante horam nonam quæ pulsatione magnæ Campanæ Collegii Œdes. Christi denunciari solet*,” and that, immediately after the striking of the said Great Bell, the gates of every college and hall must be shut and locked, the infraction of which,—hear ye this, venerable matrons,—may be punished at the will of the Chancellor or Proctors.

“Great Tom,” of Lincoln, in 1610, expressed his

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\* Walter Skirlaw, whose arms, six osier wands interlaced in cross, are on the south side of the central Tower of York, built the Great Bell of Howden (*Campamula de Howden*), in the county of York, which he caused to be made of a great size (*summe magnitudinis*), that it might afford a place of refuge to the people of Howden, if there should chance a great inundation of their town.—“Poole & Hugales’s York Minster,” p. 127.

object to be "to sound sweetly unto salvation of the Holy Spirit proceeding from the Father and the Son." He was re-cast in 1835, and now weighs 5 tons and 8 cwt. St. Dunstan, of Canterbury, was re-cast by Messrs. Mears, and, though weighing only 3 tons 10 cwt., is entitled to its rank among the extraordinary or great productions of the bell foundry.

Such are the principal bells that have hitherto been manufactured, and, after all is said in their favour, I should be disposed to join in a cry of "*cui bono*." As specimens of metallic skill, or as appropriate to be tolled on the decease of the Sovereign, and the Archbishop of Canterbury, they may be desirable enough, in which case one at London and another at Canterbury would suffice; but to introduce them generally into our Cathedrals and large Parish Churches would only be a waste of space and money which might be laid out to a greater advantage. On examining a list of 174 peals of eight bells cast by Messrs. Mears, I find that the heaviest tenor weighs 33 cwt., and the lightest 9 cwt. For a country Church, one of medium weight would be sufficiently heavy to ensure the best of harmony: for a town Church a tenor of larger dimensions should be adopted, as at Luton, where the tenor weighs 20 cwt., or as at Aylesbury, where it now weighs 22 cwt. Out of a list of peals of six bells, the tenors in the majority of instances weigh 12 cwt. The majority of tenors in peals of five, weigh 8 cwt.; in the Cathedral at Calcutta, there is one weighing 25 cwt. A peal of eight bells is the most musically perfect, and should be aimed at where space and stability and means will admit of it. Peals of ten and twelve are within reach of few, and when obtained and hung are difficult to handle scientifically. Peals of six are the most common, and when of the best metal, and nicely adjusted in point of harmony, are very expressive.

The parts of a bell are the body or barrel, the clapper, and the ear or *cannon*, whereby it is hung to a large beam of wood. Bell-metal is a compound of copper and tin, in the proportion of three of copper to one of tin. The thickness of its edges is usually 1-15th of the diameter, and its height twelve times its thickness. The popular notion that the silvery tone of a bell is nothing more nor less than the jingling of sixpences and shillings in a con-

verted form is a fallacy ; for, as we understand, the effect of silver in the composition of a Church bell would, like lead, deaden the sound, and so spoil the peal. The clapper is usually of iron, with a large knob at the extreme, and is suspended with a capability of motion in the middle of the bell. In China, a wooden mallet is employed, and to increase the sound of their bells they leave a hole under the cannon, which Europeans would reckon a defect.

M. Perrault maintains, that the sound of the same bell is a compound of the sound of the several parts thereof, so that where the parts are *homogeneous*, and the dimensions of the figure uniform, there is such a perfect mixture of all these sounds as constitute one uniform even sound, and the contrary circumstances produce harshness. This he proves from the bells differing in tone according to the part you strike, and yet, strike it any where, there is a motion of all the parts. He, therefore, considers bells as composed of an infinite number of rings, which, according to their different dimensions, have different tones, as chords of different lengths have, and, when struck, the vibrations of the parts immediately struck determine the tone, being supported by a sufficient number of consonant tones in other parts. It has been supposed that the sound of a bell struck under water is a fourth deeper than in the air ; others maintain it is of the same pitch in both elements. \*

The value of bell metal when formed into a new peal is, we believe, says Mr. Gatty, about six guineas per cwt. ; for old metal received in exchange about four guineas are allowed by the founder, *silver* included.

Permit me now to notice some of the particular uses to which Church bells are and have been put, besides the common use of calling people to Church. In respect to the "Saints' Bell." "We have commonly seen the Priest," says M. Harding, quoted by Fosbroke, "when he sped him to say his service, ring the saunce-bell, and speake out aloud '*Pater Noster*,' by which token the people were commanded silence, reverence, and devotion." According to other authorities, it was rung whenever the Priest in Divine Service came to the Trisagium, or "Holy,

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\* "Art of Ringing," by Jones, Reeves, and Blakemore.

Holy, Holy, Lord God of Sabaoth," that all persons within and without the Church on hearing it might fall down on their knees in reverence to the elevated Host. At Darrington, in Yorkshire, there still remains the Sanctus Bell Cop external to the edifice, which would certainly enable the parishioners to hear from a considerable distance the bell proclaim the particular part of the service at which the Priest had arrived, upon which, says Forbooke, they "then bowed the head, spread or elevated the hands, and said '*Salve, Lux Mundi*,' 'Hail, Light of the World.'"

The "Passing Bell," as its name implies, was originally rung for the benefit of the person dying, and not as now to announce the death of the individual, that intercession might be made, and the Priest hasten to administer extreme unction. In the 67th Canon it is ordered, that "whenever any is passing out of this life, a bell shall be tolled, and the Minister shall not then slack to do his duty." Up to the time of Charles II., and even to 1714, the "Passing Bell" was used in its strict literal sense; at present it is a *mis nomen* to speak of the "Passing Bell," but whether we have acted legally, or even wisely, in transgressing the Canon is not, I apprehend, within the province of an Architectural Society to determine. Certainly one intention is now lost, one we suppose of no slight moment—the aiding, as much as in us lies, "the dying soul in its flight to God." The Canon adds, that "after the party's death, if it so fall out, there shall be rung no more than one short peal, and one other before the burial, and one after the burial." So that space is left for the possibility of recovery even subsequent to the "Passing Bell," for "the prayer of faith shall save the sick," though most probably such instances will have seldom occurred.

The "Curfew Bell" took its rise in England from an order of William the Conqueror, that wherever there was a Church all fires and candles should be put out at the sound of the "*couvre-feu*." It was rung at eight o'clock, p.m.; and in some places it is customary at the present day to ring a Church bell at eight o'clock, with an effect, we imagine, very different from what it once may have had. It was known abroad, previous to its introduction in England, as at Caen for example, and was a signal to

the inhabitants of cities, when taken in war, to retire early to rest, that they might be more exempt from the insults of the victorious soldiers. At Marseilles, no one might go out of doors without carrying in his hands a light; and by a Statute of 1291 no one might draw any wine after the "Curfew" had tolled. Historians agree in thinking that the "*couvre feu*" of William was distasteful to the English, by whom it was regarded as a badge of servitude; but it does not seem to have been devoid of wisdom, if we consider how commonly in those days houses were built of wood and light materials. There is a soothing charm in that simple stanza of Gray—

"The Curfew tolls the knell of parting day,  
The lowing herd winds slowly o'er the lea;  
The ploughman homeward plods his weary way,  
And leaves the world to darkness and to me."

which, as it carries us back reflecting upon the manners and customs of past ages, surely leads us to meditate with thankfulness upon the peaceful, cheerful serenity of an English fire-side.

The "Pancake Bell" deserves an especial notice. It is rung always on Shrove Tuesday, the day before Ash Wednesday, and was formerly the Confessional bell, though the day was as celebrated for feasting as for confession. There is strong reason for believing that eating pancakes on this day is a relique of the adaptation of Papal customs to those of the heathen converts. The "Roman Fomacalia," a festival celebrated in honour of Fomax, who presided over bread making before ovens were invented, was celebrated on the 18th of February.\*

Then we have the "Fire Bell." In some Churches the entire peal is made to do duty, the object of course being to indicate the breaking out of a fire in the neighbourhood, and to summon assistance. On such occasions the bells are rung backward, or in any way so it be not the right way; and a terrific jingle a peal of six or eight is thus capable of producing.

Also there is the "Incumbent's Induction Bell." After the person empowered to induct has laid the hand of the person to be inducted upon the key of the Church door, and pronounced the usual Formula, "he then opens the door and puts the new incumbent into possession of the

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\* "Cottage Gardener," vol I.

Church, who, when he has tolled the bell, comes forth, and the inductor indorses and signs a certificate of such induction, on the mandate attested by those who witnessed the same.”\*

The “Bangu Bell” was a hand-bell kept in all the Welsh and Irish Churches, as Fosbroke informs us, which the clerk or sexton rung solemnly at the intervals of every Psalm sung by the funeral procession. Till lately, at Caerleon, a bell was sounded in the streets just before the interment of a corpse.

The “Marriage Bell,” and ringing the old year out and the new year in, are further examples of special use to which Church bells are put; but without particularizing any more, I will call your attention to the Changes which may be performed on any definite number of bells, acknowledging myself indebted to “A Key to the Art of Ringing,” by Jones, Reeves, and Blakemore, without date, and bearing a motto “*ars non habet inimicum nisi ignorantem.*”

The invention of changes or regular peals is said to belong to Mr. Benjamin Anable. On seven bells there is every reason to believe that he was the first who produced 5,040 changes, which was the peal of plain “Bob Triples,” with two singles. He made an effort at “Grandsire Triples,” and in “Bob Major” effected considerable improvement. He died in 1755. Patrick and Holt subsequently produced some of the most celebrated peals. As the art of ringing is chiefly written for the benefit of “the country gentlemen,” a brief extract or two will suffice to prove, we fear, that it has still many enemies to contend with, if we are to consider ignorance a foe:—

“The whole art of change ringing is compounded of these four parts, viz., hunting, dodging, snapping, and place-making. In most peals there is one bell (which is generally the treble) called the *hunt*, by reason of the constant regular motion that is assigned to it, by which the rest of the bells are guided in their respective courses throughout each peal. A plain hunt is no other than a bell that moves one place only at a time, without making either a dodge or a place. A dodge is a retrogradation or returning back one place only and then proceeding in the former course. Snapping is striking one blow only in a place, which you leave immediately without returning. Place-making is a rest or laying still. The series of changes that can be rung on any given number of bells is ascertained by progressive multiplication; *e. g.*, 3 bells will produce 3 times as many changes as 2; 4, 4 times as many as 3;

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\* “Cripp’s Laws of Church,” p. 499.



5, 5 times as many as 4; 6, 6 times as many as 5, or  $2 \times 3 \times 4 \times 5 \times 6 = 720$ . These may be rung in a great variety of methods, the most easy and the most common of which is the course which consists of 60 changes, and is commonly called 'plain bob.' The principle upon which this peal is founded is the plain four-and-twenty, which is so plain and easy as to need very little comment or explanation, every bell hunting till the treble leads, when second's place is made, and the four hind bells dodge; by calling a bob every time the 5th and 6th dodges behind, it will go three courses, or 180; the young practitioner being perfect in which he may next attempt to ring 300, the method of which is every time the 6th dodges behind, call a bob, except the 5th dodge with it, and then not. To extend it to 720 there must be two singles, which are generally one at the end of the first eighteen score (or half-way), and the other at coming round. This peal may be comprised in nine bobs and six singles, or in thirty bobs and two singles, or in twenty-one bobs without a single, or without a bob but with twenty-two singles. The peals or changes on six bells are designated 'single bob minor reverse,' 'double bob minor,' 'grandsire sir in,' 'college single,' 'court bob,' 'Oxford double bob,' 'Stedman's slow course,' 'treble bob,' 'new treble bob,' 'college exercise,' 'morning exercise,' and 'Coventry surprise.'" A peal of seven is noted for its 'grandsire triples,' and one of eight bells for its 'bob majors.' Nine bells evolve changes called 'grandsire eaters,' and ten 'bob major royals.' The changes on eleven are entitled 'cinques,' and those on twelve bells a 'plain twelve M,' or 'bob maximus.'"

Enough all this to convince the most sceptical that the art of bell ringing is by no means easy to be interpreted; yet its difficulties have been surmounted, and some few village Churches there are which can boast of their "bob minors" or "bob majors" being rung with strict regard to the rules of science. In this, as in other things, perfection is not to be attained without practice.

Chimes, too, as well as changes, may be performed on bells: they can be played either by means of a barrel, as in a hand-organ, or by clock-work. They are more common on the Continent than in England, where they are to be found in almost every principal town. In the Netherlands, the "Carillons" are played like a pianoforte, by a Carillonneur, who employs both hands and feet in executing the various airs. In England chimes are attached to the "quarters," and give notice in this way of the lapse of time.

It may be of use now to state what is the Ecclesiastical Law as it affects the bells in the Church Tower. Churchwardens are bound at the cost of the parish to provide a bell and rope to ring to Church and toll at funerals, but it does not appear that they are bound in like manner to supply the tower with a peal. Sir W. Wynne, in "Churchwardens of Clapham *v.* the Rector thereof,"

gave judgment, "a ring of bells," he says, "cannot be provided for without expense, as for ropes, tuning, &c. Suppose at one time the parishioners are willing to take upon themselves such expenses, and at another time refuse, the ordinary could not compel the parishioners to keep the bells in order because they are in the steeple. There must be a bell to ring to Church, and to toll at funerals, but that is all." (Prideaux-Cripps.) Consequently, we must respect our favourite peal as a parochial indulgence, for if we have neither the spirit nor liberality to supply ourselves with one, and with ringers to exercise it, the law, it appears, will not aid us, but only make it compulsory that we provide ourselves with one solitary bell. Another point of Ecclesiastical Law is very important, and, one would suppose, should be especially remembered by the Clergy, since, contrary to popular opinion, it gives them supreme command of the belfry:—"Although the Churchwardens may concur in directing the ringing or tolling of the bells on certain public and private occasions, the Incumbent, nevertheless, has so far the control over the bells of the Church, that he may prevent the Churchwardens from ringing or tolling them at undue hours, and without just cause. Indeed, as the freehold of the Church is vested in the Incumbent, there is no doubt that he has a right to the custody of the keys of the Church, subject to the granting admission to the Churchwardens for purposes connected with the due execution of their office. Proceedings may be instituted in the Ecclesiastical Court against Churchwardens, who have violently and illegally persisted in ringing the bells without consent of the incumbent. The citation may be as follows:—'For violently and outrageously breaking into the belfry of the parish Church of ———, and without leave and permission of the Rector, and in defiance of his authority, several times ringing the bells in the said Church.' " (Dr. Phillimore's edition of Burn's Ecclesiastical Law, in Prideaux 1850). The exclusive right of the minister to the custody of the key of the Church is clearly laid down by Sir John Nicholl in "*Lee v. Matthews*."

Wherefore, if, as is too frequently the case, the bells of the Parish Church are rung "without just cause," the Incumbent or Minister has full power to stop them; the law wisely gives him this superintending control over the bells

in his Church, only if they be rung superstitiously, or at undue hours, or without just cause, that he may thus guard the interests of Religion. Bells are sacred vessels, and should not be brought in antagonism to innocent and pious purposes. Taken under shelter of the Church, they should never be heard to rejoice over what the Church condemns.

We must presume that this Society is consultative as well as conservative, that we are not merely banded together for the preservation, either in this material form, or in the record of history, of specimens of Architecture and Archæology, but, also, as our practical bearing upon the age, that we may give advice when consulted upon subjects within its sphere.\* Of course, when consulted, we should esteem each instance as an act of confidence towards ourselves, and always give a well-considered judgment in return. If we were asked to recommend a Foundry capable of producing "a very superior article" in the shape of a Church bell, or peal of bells, for my own part I should not hesitate to say, go at once and make known your want to Charles and George Mears, White-chapel, London, who from their skill and experience in the art, would be certain to give satisfaction. A most musical peal of six in the Parish Church of Wragly, near Wakefield, my own sphere of pastoral duty, emanated from this celebrated firm, so that without at all implying any disparagement of other Foundries, I speak only from self-experience and observation, when I strongly recommend the handi-work of Messrs. Mears to parties in search of a Foundry.

In conclusion: we are Church-reformers as well as Church-restorers, I apprehend, seeking to reform through the process of "faithful restoration." The belfry is scope enough for us try our wits upon. A ringer, to a proverb, is scarcely susceptible of malleability. Why—let philosophers determine. Yet, abuses exist, and the sooner they are eradicated the better. Much that is painful to the pious Churchman might be stopped or mitigated, if the Clergyman of the Parish, in the exercise of his lawful right, would put his veto upon indefensible customs. Abstractedly there can be no harm in a corps of ringers of

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\* See Archdeacon Bickersteth's Address, 1854.

one parish trying their skill against that of another; it might serve as recreation and practice; but when the belfry is turned into a gambling-house, and the day's ringing terminates in a night's settling, it would surely be a kindness in the Parish Priest, if on the ensuing ringing-match, he were to inform the contending parties that the key was in his pocket, and could not be had, unless they could show "a just cause." Where practice and self improvement are chiefly aimed at, and due decorum preserved, and the prize a simple laurel, the objection to prize ringing is greatly diminished; but we cannot be too unanimous in declaring against the Church bells being used as if they were skittles in an inn-yard, money or ale depending upon the result. Our Society would be doing a practical good if, by any means, it could effect a change in the morale of the belfry, for in too many cases the tone is in the reverse of harmony with the reverence due even to the material Fabric, where such is for ever set apart for the wisest and holiest of purposes. A few suggestions plain and persuasive how the ringer should demean himself when pursuing his honorable calling might almost be printed on a card, and possibly check a patent evil, much of which, however, is done without any evil intention. The locality demands respect, and the remembrance that Church bells are vessels of the Sanctuary, and associated so much with the Service of the Almighty, would, we trust, if thoroughly realized, convince men of understanding that they should be carefully handled, for—

How many a tale their music tells  
Of youth, and home and that sweet time  
When first we heard their soothing chime.

Those joyous hours are passed away,  
And many a heart that then was gay,  
Within the tomb now darkly dwells,  
And hears no more those ev'ning bells.

And so 'twill be when we are gone,  
That tuneful peal will still ring on,  
While other bards shall walk these dells,  
And sing your praise sweet evening bells.

T. MOORE.

ON THE ENTRENCHMENTS IN BRAY'S WOOD,  
NEAR LEE, GREAT MISSENDEN, BUCKS.

BY BOUGHEY BURGESS, ESQ.

No one passing along the road from Lee to Chesham would suppose, that in the large wood on the left hand side as he proceeds towards Charteridge large entrenchments lie concealed. They are overgrown with forest trees for the most part, but this year a corner of one of the large enclosures has been laid bare, and turned up by the plough. The trees are mostly fine beeches, and appear to have stood for many a long year, and I believe the oldest inhabitant remembers a wood to have been there. To stumble upon a bank and deep ditch, enclosing a square of land in a thick wood, is particularly interesting, conjuring up, as it does, fancies as to what their object was, what building might have stood there, or whose camp or village they might have protected, the time that has elapsed since they were deserted, and become overgrown with forest. This is particularly the case amongst the woods of the Chilterns, evidently the remains of that huge forest which extended from their crest for miles towards the south-east. Any one who 15 or 20 years ago saw the magnificent beech woods which clothed the back of Aston Hill, between it and St. Leonard's, stretching away towards Tring, can form a good idea of what the dense forest must have been in early times. At the time of the Roman invasion, these forests must have been impassable to any one unacquainted with them, and doubtless formed secure retreats for their ancient inhabitants. The woodland appears to have clothed alike hill and valley, coming out through the latter into the Vale of Aylesbury, but there ending at the foot of the hills. Probably the upper Icknield Way crept along just at the edge of the woods. We can scarcely fancy finer ground for making a stand against an invader than the crest of the Chilterns afford—fine noble brows, steep enough to give much labour in climbing them, in many places easily scarp'd and made most difficult of access (for instance, Cymbeline's Mount, at Little Kimble); a road at their foot

giving means of communication along their whole length; almost interminable forest at their back affording secure means of retreat. Their height too over the vale gave a most extensive prospect to the front, whence the enemy might be descried for miles before he reached their base. The woodland continuing for miles on miles immediately behind them, effectually prevented the enemy from turning their flank, as the Roman legions could not fight when entangled amongst thickets as well as in the open field, particularly against a foe acquainted with their intricacies, and accustomed to desultory fighting. We cannot suppose that all this vast extent of forest land was without inhabitants, though probably but thinly peopled. May it not, therefore, be assumed that the so-called camps or entrenchments at St. Leonard's, Cholesbury, Hawridge, and other places were fortified villages amongst the woods, and that their inhabitants cultivated cleared spots round them, though their chief subsistence appears to have been derived from their herds and flocks? One would thus have been led to consider the entrenchment in Bray's Wood as such a village, but the finding of several fragments of blue pottery and the handle of a rude Amphora (which Mr. Faulkner, of Deddington, an experienced antiquary, pronounces to be Roman, or of the Roman period), would rather lead to the supposition that a small Anglo-Roman colony might have penetrated the woods and established themselves there. This is the more probable from the fact of a large Anglo-Roman village, perhaps town, having been situated at Little Kimble, as recent excavations at Chequers plainly show. Indeed, Roman villas appear to have studded the Vale of Aylesbury.

Besides the camp in Bray's Wood, there is another object of great interest in its neighbourhood and perhaps connected with it. About three quarters of a mile to the north-east, in a wood belonging to Brown's farm, within the hamlet of St. Leonard's, lies a most singular mound of slag, the remains of a large iron foundry, overgrown with beech trees. This mound is 112 yards in circumference and about four feet in depth at its centre. A cart road has been cut through it, and loads upon loads of the fine wood ash carted way into the fields. Some of the masses of slag are large, and contain much iron. In searching amongst



these lumps we discovered the charcoal with which the ore was smelted, and the sand of which the moulds were made but we in vain looked for fragments of pottery, a coin, or an implement by means of which we could come to any conclusion as to who the workers of the forges were. There are no traces of buildings. Doubtless the chief object in having a foundry in such a spot was the profusion of fuel on all sides; but, then, where did the ore come from? Could they have collected the pyrites, that now is found so sparingly in the fields, and smelted it? I believe pyrites is found in the chalk; perhaps they may have collected it from the chalk drawn from the enormous dells in the neighbouring woods. It is known that the Romans had many iron foundries in Britain, and as we have already shewn that the vale had at least one Roman, or rather, perhaps, Romano-British town, and as we know that some two or three Roman roads crossed it, and that an ancient British way passed along the foot of the hills, within five miles of the spot, is it not likely that the ore was brought from some distance to be smelted where wood was so plentiful? Mr. Faulkner, to whom I showed the fragments of pottery and the clay handle, at the Meeting of the Society at Buckingham, after having compared the fragments with some which he exhibited in the Museum, and which were dug up with other decidedly Roman remains, pronounced them to be Roman, or of the Roman period. This would lead us to the supposition that the colony in Bray's Wood was Roman, though, as the blue pottery was in common use, it might have been procured from Kimble, or some Roman station in the vale, and yet the occupiers of the camp and the workers of the forges (for I think them identical) have been British.

But, to return to the Camp. One thing is certain, that long after these times, a moated house stood within the large parallelogram, the remains of which, consisting of flints, mortar, and pieces of sandstone, are to be found at the spot marked 1 in the accompanying plan within the square A. An old inhabitant of the hamlet of St. Leonard's remembers, about 40 years ago, cart loads of flints having been carried away for the road in the neighbourhood. In a heap composed of flints, pieces of slag, mortar, and fragments of tiles, I

found a piece of what appears to have been a stone mortar for pounding ingredients in. This heap is marked 6 in the plan, and stands at the angle of the ditch, and close by the corner of a trench marked 2, which runs parallel to one of the flanking ditches. This trench is filled with mud, leaves, and water, and is of considerable depth: it has been suggested that this may be the remains of a fish pond, it does not now communicate with the outer ditches. These enclosing ditches *have* been very deep; they are *now* of considerable depth, though filled with decayed leaves and black mud, and overgrown with bushes and briars on three sides. At some of the angles the breadth from the top of the inner mound to the ground outside varies from four to six yards. The enclosure is a square of about 52 yards or paces. It will be seen by referring to the plan that this enclosure does not lie parallel to the large parallelogram, nor is it in the centre of it. The large enclosure is 196 paces in length, by 76 in width, on the side where it is perfect; on the north-east side the form is lost. From the south corner, another irregular shaped enclosure, surrounded with a slight ditch, projects, the south-east side of which is lost in a pond (7), now nearly dry, and ploughed up, but exhibiting marks of having been of some extent. The soil here is of a deep red colour, and of a strong clayey texture, showing signs of iron. At the eastern corners of the enclosures B and C are the remains of ditches, which are lost in the field D. At the spot marked 8 in enclosure B, the fragments of pottery were discovered, and this might rather lead one to conclude that this enclosure was the ancient entrenched village or camp, and that the enclosure C, and others, faint traces of which are perceptible in the directions pointed out by the dotted lines, were the small fields or staked enclosures for cattle round it. It will be seen that all the ditches communicate with the pond (7) and with each other. At the same time the strength of the square A, surrounded by its deep and broad ditch, and its central position amongst the enclosures, are strong reasons for believing that it was the stronghold or camp. I have thought from its lying at an angle within enclosure B, and not parallel to its side, it may have been a subsequent work, and not part of the ancient plan; that in times long

after the original village had been erected, the builder of the house that stood there, finding entrenchments already existing, might have chosen the spot for erecting his moated dwelling. Such a moated residence exists at Dundridge, and there are many such scattered throughout the country. But whether the square A is the site of an ancient camp or village, or merely of a moated house, one thing appears certain, from the remains proved to be of the Roman period, that this portion of the wood was inhabited at that time. Fragments of slag are found in abundance on the heap marked 6, and more sparsely in the ploughed portion of enclosure B. These might lead us to conclude, that in all probability the workers of the forges in the wood below were the inhabitants of this spot.

I have gone thus fully into this subject in order to have as clear a description as possible of two singular works, which all who have seen them consider of great interest. The former of these—the entrenchments—in another season will be partly filled up, and, should the wood be cut down and the soil broken up, the whole will in a year or two be barely visible. The other subject of interest—the mound of slag and ash—will not be so easily obliterated from its size and colour, and the stubborn nature of its contents will long resist the ploughshare. My chief object in writing this paper is to furnish a record of very interesting works that may soon be cleared away. Another object will be gained if it draw forth suggestions from others more acquainted than I am with the character and size of early British villages.

Before closing this subject I may mention, that in a wood in the direction of Hyde Heath, belonging to G. Carrington, Esq., there is another entrenchment. This I have not yet seen. It would be highly conducive to the study of Archæology if this Archæological Society would endeavour to collect all the information in its power as to the size, locality, and nature of such works, hidden away, as many doubtless are, in woods and out of the way spots, with any traditions relating to them, that may exist.

## DRAYTON BEAUCHAMP.

### IV. MANORIAL HISTORY.

The account of Drayton Beauchamp, in the "Domesday Survey," is as follows:—

"The lands of Earl Morton; in Erlai Hundred.

"In Drayton, William, the son of Nigel, holds one hide and a half. The arable one carucate; the pasture one carucate; and woods for twenty-five hogs. It is valued, and always has been valued, at twenty shillings. This land was held previously by the widow of Brietric, and she had power to sell it. In the same village, Lipsi holds of the Earl one hide and a half, and two-thirds of a virgate. The arable is one carucate. There are two villeins,\* two serfs, one carucate of pasture, and woods for twenty-five hogs. It is valued, and always has been valued, at seventy shillings. This land was previously held by a vassal of King Edward, and he was entitled to sell it.

"The lands of Magno Brito, in Erlai Hundred.

"In Drayton, Helgot holds of Magno Brito six hides and three virgates for one manor and three acres. The arable land is four carucates. In the demesne is one, and thirteen villeins have three carucates. There are two servants, three carucates of pasture, and woods for two hundred hogs. The whole is worth, and is valued at, four pounds—in the time of King Edward one hundred shillings. Aluric, a thane of King Edward's, held this manor and could sell it."

By the foregoing account, which was given between fourteen and twenty years after the Conquest, we find that all the Saxon proprietors had been dispossessed, and that their lands had passed into the hands of two Norman Chieftains—the Earl of Morton and Magno Brito. The possessions of Magno Brito, exclusive of his manor at Helpesthorpe, were 810 acres, reckoning a hide at 120 acres, and a virgate at 30 acres; and they must have been at the south-eastern end of Drayton, including the present parish of Cholesbury, for the Advowson of Cholesbury belonged to Magno's family, who gave it to the Knights Templers in 1091. It is also mentioned that Magno's lands contained woods sufficient to feed two hundred hogs, which shews that the Chiltern Hills, on which the greater portion must have been situated, were thickly wooded at that period. The possessions of the Earl of Morton, which, according to the same rate of

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\* Villeins were husbandry slaves, who were so bound to the land which they cultivated that they were bought and sold with it. They were called Villeins from their living in the Vil or Village, and were a grade above Servi, or Serfs, who were domestic slaves, living in the houses of their masters, who could sell or dispose of them at pleasure.

reckoning, would consist of 380 acres, must have occupied the middle portion of the parish, containing the sites of the present Church and Village. This conclusion is confirmed by the fact that his son was patron of the Advowson.

As Magno Brito possessed nearly the whole of Elstrop, further notice of him and his family will be given in the account of that manor and hamlet.

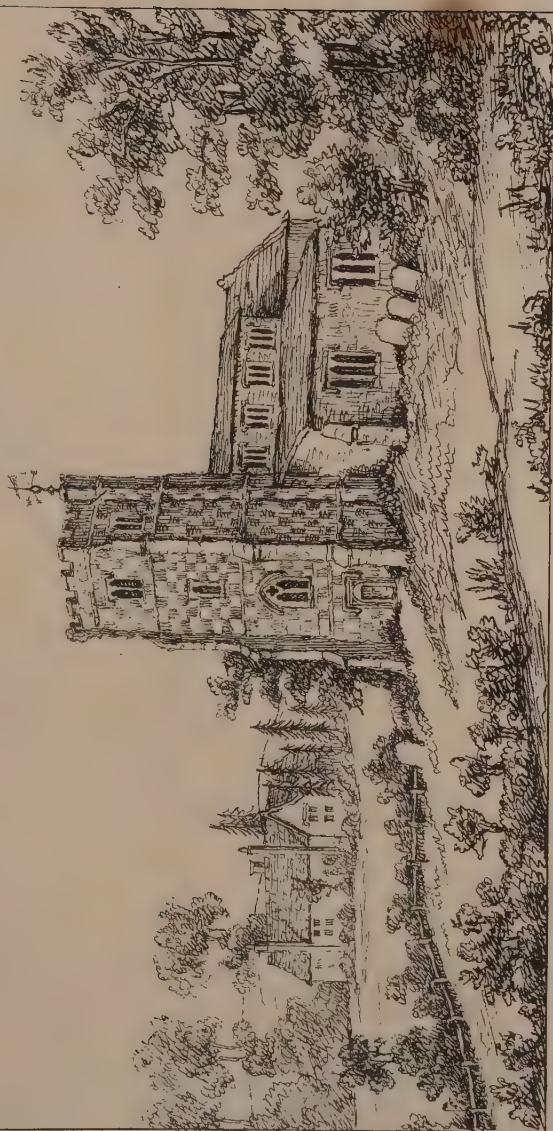
#### V. ROBERT, EARL OF MORTON.

This nobleman, whose connection with Drayton is important chiefly as being the founder, or the father of the founder, of its Church, was one of the most powerful chieftains that accompanied the Conqueror from Normandy. He was brother by the mother's side to William, and being one of his most efficient followers, as well as thus nearly related to him, he was soon rewarded with great honours and possessions in England. Soon after William had established himself on the throne, he conferred on the Earl the Castle and Honor of Berkhamstead, in direct violation of an oath which had been most courageously exacted of him by Frederic, the thirteenth Abbot of St. Alban's. He also created him Earl of Cornwall, and granted him no less than seven hundred and ninety-seven manors, "a domain," says Clutterbuck, "far exceeding in the provision made by him for any other of his most favoured subjects."

Advanced to such high dignity and extensive possessions by the Conqueror, the Earl remained faithful to his benefactor; but on his son, William Rufus, assuming the throne, he joined with his brother Odo, Earl of Kent, and Roger, his father-in-law, Earl of Shrewsbury, and many other powerful Barons, in support of Robert Curthose.

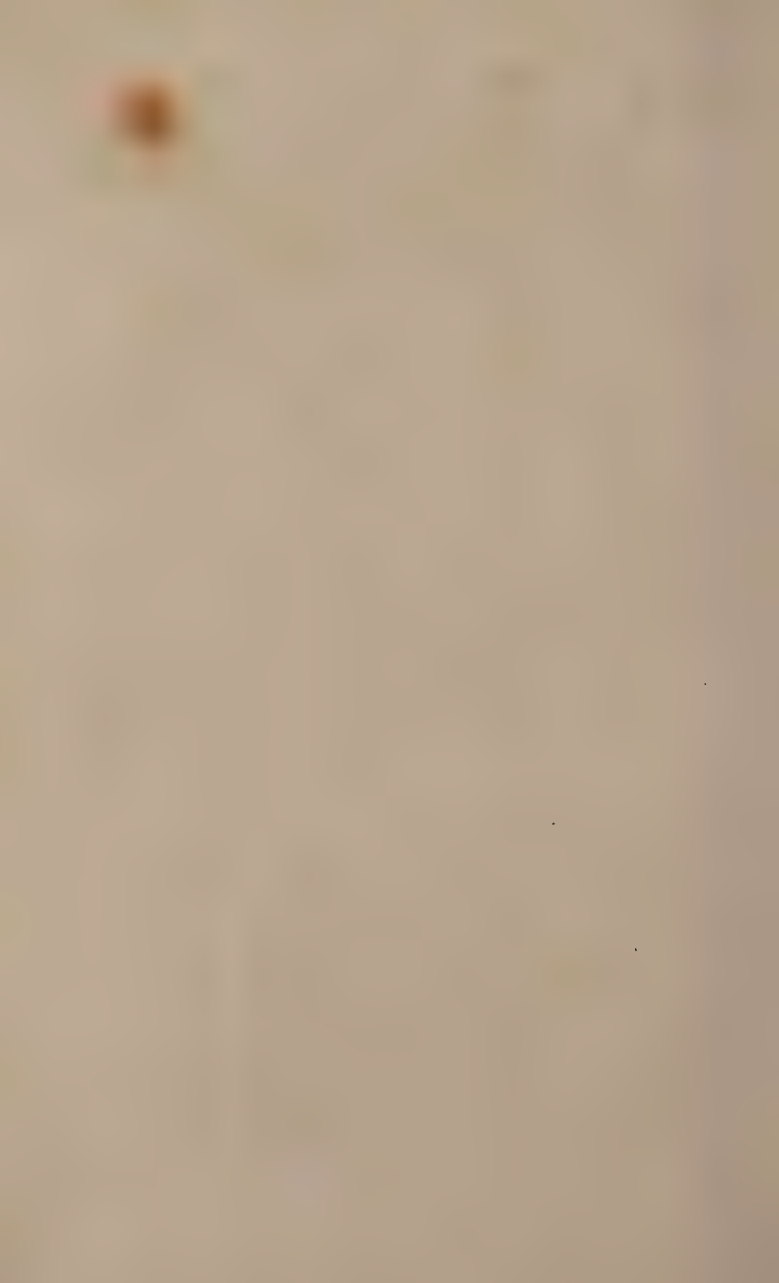
Robert Curthose had not only a prior claim to the throne, as the elder brother of William, but was far more esteemed by the Norman Barons, on account of his personal qualities. As a warrior, he was brave, powerful, and enterprising; as a friend, he was open, generous, and agreeable, though addicted to indolence and luxury.

His brother William was equally valiant, more energetic, and endowed with superior mental abilities, but he was cruel, avaricious, deceitful, and capable of committing



Church of St. Margaret Drayton Beauchamp  
as in Hooker's Incumbency 1585.





the most violent and treacherous acts to gratify his ambition. No wonder, therefore, that they who had known these two brothers from their childhood preferred Robert as their Sovereign. We cannot but admire the Earl of Morton for coming forward on behalf of Robert, his eldest and more amiable nephew. Nor would his aid and influence be by any means inconsiderable. He was uncle to both the aspirants to the Crown; a powerful Earl both in Normandy and England; he was brother to Odo, who, although a Bishop, had been invested by the Conqueror with the Earldom of Kent, and had become the most warlike, ambitious, and determined of the English Barons; he was son-in-law to the Earl of Shrewsbury, who had been the intimate friend and counsellor of the Conqueror; he was connected by the marriage of his daughters with other powerful Barons and distinguished warriors; and he himself possessed the means of raising among his vassals a numerous force. His nephews must, therefore, have regarded him as a desirable ally, and a formidable opponent.

While in arms against William he garrisoned his Castle of Pevensey in Sussex in the cause of Robert, and remained there, probably with the intention of enabling him to land and commence the contest with his brother.

William, alarmed at the number and influence of the nobility arrayed against him, endeavoured to win them over by promising to "ease them of their taxes, alleviate their laws, and give them free liberty of hunting." By these flattering promises he persuaded Roger, the powerful Earl of Shrewsbury, to abandon the cause of Duke Robert, and then immediately attacked Odo in his Castle at Rochester, who, being discomfited, fled to his brother at Pevensey. William then marching to Pevensey, besieged the Castle, and in six weeks compelled the garrison to surrender from the failure of provisions.

"This Earl," says Dugdale, "having had the standard of St. Michael carried before him in battle, as the words of his charter do import (under which it is to be presumed he had been prosperous), did, out of great devotion to God and the Blessed Virgin, for the health of his soul and the soul of his wife, as also for the soul of the most glorious King William (for those are his expressions), give the Monastery of St. Michael at the Mount in Cornwall,

unto the Monks of St. Michael de periculo Maris, in Normandy, and to their successors, in pure alms."

"When he departed this world," continues Dugdale, "I do not find: but if he lived after King William Rufus so fatally lost his life by the glance of an arrow in New Forest, from the bow of Walter Tyrrell, then was it unto him that this strange apparition happened which I shall here speak of; otherwise it must be to his son and successor, Earl William, the story whereof is as followeth:— In that very hour that the King received the fatal stroke, the Earl of Cornwall being hunting in a wood, distant from that place about two . . . , and left alone by his attendants, was accidentally met by a very great black goat, bearing the King all black and naked, and wounded through the midst of his breast. And adjuring the goat by the Holy Trinity to tell what that was he so carried, he answered, 'I am carrying your King to judgment, yea, that Tyrant William Rufus; for I am an evil spirit and the revenger of his malice, which he bore to the Church of God; and it was I that did cause this his slaughter; the Protomartyr of England, S. Alban, commanded me so to do, who complained to God of him for his grievous oppressions, in this Isle of Britain, which he first hallowed.' All which the Earl related soon afterwards to his followers."

Dugdale gives as his authority for this strange story, Matthew Paris, the learned Friar and Historian of St. Alban's.

This Earl was a munificent benefactor to the Abbey of Grestein in Normandy, founded by his father, Herlwyne de Conteville. He married Maud, daughter of Roger de Montgomery, Earl of Shrewsbury, by whom he had issue William, his successor, and three daughters, whose names are not known. The eldest was married to Andrew de Vitrei, the second to Guy de la Val, and the third to the Earl of Thoulouse, brother to Raymond, "who behaved himself so valiantly in the Jerusalem Expedition."

William, son of Robert Earl of Morton, on his father's death succeeded him in his titles and possessions. Being from his childhood, says Dugdale, a person of malicious and arrogant spirit, he envied the glory of King Henry I. Not content with the two Earldoms which his father enjoyed, he demanded from the King the Earldom of

Kent, which his uncle Odo had possessed, privately asserting that he would not put on his robe unless that inheritance were conceded to him. The King, whose dominions were at this time in an unsettled state, appears to have met his demand with some plausible answer, but on finding himself more firmly established on his throne, he not only denied his claim, but questioned his right to other property of which he had taken possession. Wishing, however, to appear just in the transaction, he gave him the benefit of a lawful inquiry into his claims. Sentence being given against the Earl, he became enraged, left the kingdom in hot displeasure, and took up his residence in Normandy. Here his turbulent spirit burst forth in open rebellion and violence. He commenced an attack on the King's castles, but in this attempt failed to inflict any signal injury. He succeeded, however, in committing serious ravages on lands belonging to Richard, Earl of Chester, who at this time was but a child, and in the King's tutelage.

He now became an ally of his uncle Robert de Belesme, Earl of Shrewsbury, who had for some time been in open rebellion against Henry. This Robert de Belesme was the eldest son of Roger de Montgomery, Earl of Shrewsbury and Arundel. On the death of that nobleman his honours and possessions in Normandy devolved on his eldest son, his younger son succeeding to his English possessions. By the death of the younger brother, however, both eventually centered in Robert de Belesme. Being a man of exceedingly savage and turbulent disposition, he soon made himself hated and feared both by the King and the people of England. The King at length deprived him of all his English possessions, and banished him the kingdom; whereupon he retreated to Normandy, and there commenced a rebellion against Henry, in which, as we have seen, he was speedily joined by the Earl of Morton.

When the intelligence of this rebellion reached Henry, he seized upon the English possessions of the Earl of Morton also, razed his castles to the ground, and banished him the realm; and soon after went over to Normandy to quell the rebellion raised there by the two Earls.

Fearing the superior strength of the King, they applied in the autumn of 1105 to Robert Curthose, who, enraged

at being a second time supplanted in England by a younger brother, appears at all times eagerly to have joined in any revolt that offered him the prospect of retaliation. His influence and support were therefore readily afforded to the insurgents on this occasion.

The King, collecting some forces together, marched to Tencerchebray, a town belonging to the Earl of Morton, and raised works in order to besiege it; but the Earl, being a bold and courageous young man, attacked the King's forces with a troop of soldiers, and succeeded in rescuing his town.

No sooner did this become known to the King, than he returned and reinforced the siege with such additional strength as convinced the Earl of his inability permanently to relieve the place without powerful assistance. He therefore applied for aid to Duke Robert, the Earl of Shrewsbury, and several others, whom he induced to come forward to his help.

The Duke of Normandy collected all his forces, and formed an army as strong and well equipped as was in his power, of which Robert de Belesme, William Earl of Morton, Robert de Stotevil, and William de Ferrers assumed the chief command. The hostile forces now prepared for an encounter. On the side of the Duke, the Earl of Morton led the van, and Robert de Belesme commanded the rear. In the King's army, Ranulph de Bajorsis (an eminent Baron) commanded the van, and Robert, Earl of Mellent, the rear.

Thus arrayed, the armies met, and a desperate battle ensued. The Earl of Morton made a bold and vigorous onset on Ranulph, but could not break through his sturdy and well-ordered troops. The front on both sides fought bravely, and maintained their ground. The Earl of Morton, feeling his case desperate, fought with his utmost skill and energy, and had the rest of the army been equally well manned and commanded with similar skill and intrepidity, victory might have been on his side; but Helias, Earl of Maine, on the King's part, made an attack on the enemy's foot, which, being indifferently armed, were soon shattered and thrown into disorder. Robert de Belesme, perceiving this, fled with the rear; and the King's troops speedily obtained a complete and decisive victory. The Duke himself was taken prisoner,

and most of his principal adherents, except Robert de Belesme; who, with all his wanton cruelty, deceit, and treachery, appears to have been at heart a coward, and on this occasion, as on others, found safety in flight.

William, our Earl of Morton, was taken prisoner by the Bretons, from whose hands the King with difficulty recovered him. The King afterwards sent him to England; commanded him to be imprisoned for life; caused his eyes to be put out; and bestowed his Earldom of Morton on Stephen, afterwards King of England.

Thus this haughty and turbulent Earl, born to immense possessions and influence, a kinsman of the reigning Sovereign, and accustomed to the abundance and magnificence of a princely castle, was doomed to linger out his last years within the wretched walls of a dungeon, and in a state of miserable blindness.

His chief English castles were those of Berkhamstead in Hertfordshire, and Pevensay in Sussex. He also built the Castle of Montacute, in Somersetshire, so naming it from the sharpness of the hill on which it was erected. Near to it he founded a Priory, and amply endowing it constituted it a cell to the Abbey of Cluny, in Burgundy. He bestowed on the Abbey of Bec in Normandy, his Lordship of Preston in the Rape of Pevensay in Sussex. He conferred his property at Drayton Beauchamp, viz., one hide and a half of land and the advowson of the Church, on the Abbey of Grestein in Normandy.\* This grant, however, was probably made after he had forfeited his English possessions, for the Abbey does not appear ever to have presented to the living. He was buried in the Abbey of Bermondsey, Southwark, but the date of his death is unknown, as also whether or not he was ever married.

#### THE BEAUCHAMP FAMILY.

It has already been stated that upon the outlawry of William, Earl of Morton, which occurred in A.D. 1104, the King seized all his English possessions. Probably, therefore, the Manor of Drayton remained in the Crown for about a century, for I meet with no other Lord till William de Beauchamp, who held it at the commencement of the thirteenth century.

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\* Dugdale's Monas. Vol. II. 982. a.



The Beauchamps of Drayton were, probably, descendants of the illustrious Earls of Warwick, but after a close and careful examination into the various branches of that noble family, I cannot satisfactorily trace their connection with any. I am, however, of opinion that they were of the Bedford branch, several members of which held other manors in this county, and frequently filled the office of Sheriff.

William de Beauchamp, or de Bello Campo, occurs as Patron of Drayton Rectory in 1221, and again in 1223, and in A.D. 1238.

He was succeeded by Ralph de Beauchamp, who was a minor in A.D. 1278, for in that year his guardian, the Bishop of London, presented to the Rectory. In A.D. 1306, Thomas Pogeys (called by Dr. Lipscomb, Logeys,) presented to the living, probably as Trustee to Alicia, widow or daughter of William de Beauchamp.

Alicia de Beauchamp died in A.D. 1312, seized of three parts of the Manor of Drayton Beauchamp.\* She appears to have been the last of the name who held any possessions in the parish. Two generations only of this family, therefore, possessed the manor, and only a portion of the parish, although it received from them its present cognomen. Probably they were the first resident Lords who held *in capite*. The additional name was given either during the life of William de Beauchamp, its first Lord of this name, or immediately after his death. For when the Vicarage was consolidated with the Parsonage, in A.D. 1238, it is called Drayton Belchamp; and this is probably the earliest record in which it is so designated.

### ON MURSLEY-WITH-SALDEN.—No. III.

BY REV. T. HORN.

I proceed to notice a few persons more or less connected with this parish, as Rectors or otherwise.

In the reigns of Henry II. and John, conveyances of lands, &c., in Swanbourne and Mursley passed, on the part of Hugh Mallet and Margaret Passelai, or Passclewe, his wife, to the Abbot of Woburn and his successors.

\* Cal. Inquis. post mortem.

The terms of the latter conveyance began thus:—"To all the sons of holy Church, Hugh Mallet sends health. Know ye that I have with the consent of my heirs, and of Margaret my Wife, and by this Writing, confirmed to God and to the Monks of St. Mary of Woburn, for the love of God, and the health of my own soul, and the soul of Margaret my wife, and the *souls of all my Ancestors and Successors*—and together with my body, all my lands and rights, and all the customs and services of my men of Swanbourne and Mursele—with the Church of the Town of Swanbourne, &c." This document is attested by Hamon, Walter, Nicholas, and Robert Passelewe, owners of Drayton, from which family it derives its additional name of *Parslow*, a corruption of *Passelewé*. Thus an interesting link is early preserved in this ancient document between the three adjoining parishes of Swanbourne, Mursley, and Drayton Parslow. Close to each other as Mursley and Swanbourne are, some other points of connexion between them may be mentioned. At the beginning of Elizabeth, the lands in Swanbourne belonging to Woburn Abbey, together with the Rectory of the Parish Church, were granted to Sir John Fortescue and Alice his wife; as also the Rectories of Whitchurch and Winslow. The old Manor House at Swanbourne, near the Church, formerly much larger than at present, was probably built by the Fortescues; and tradition reports that the house was used as a nursery for the children of the family when ill or infected with fever; perhaps on account of the greater mildness of the air there than at Mursley, as well as for the sake of separation from the rest of the household who were healthy. Another link between the two parishes was the foundation of a Free School at Swanbourne by William and Nicholas Godwin, both natives of that parish, to which eight boys from Mursley are admissible by the will of the founders. The inscription on the tomb in the Churchyard of Swanbourne, to the memory of these two brothers, describes the monument as "erected and ordered, A.D. 1724, by Ralph Carter, of Mursley, Yeoman," who seems to have been a friend of the Godwins, and was probably their trustee and executor.

Among the early Rectors of Mursley occurs the name of John Lewys, admitted Feb. 8, 1391. He exchanged or granted Mursley for Quainton, to which latter Rectory

he was instituted 1396, and where, near the steps of the Communion Table, he lies buried. Over his grave is an inscription in brass, with a figure of an Ecclesiastic kneeling. For an engraving of this, see "Lipscomb," on Quanton. Among other parochial memorials, taken, I believe, from Cole's MSS., there is an entry to this effect:—"Thomas Hackshot, a stout young man, born in this parish (Mursley), was executed at Tyburn, Aug. 24, 1601, for rescuing a Romish Priest out of the hands of an officer who had him in confinement for his religion." Robert Wallis, A.M., was Rector of Mursley from 1621 to 1635. On leaving Mursley he took Ellesborough, having bought the Impropriation and Advowson, and held it for two years. He is then said to have disposed of them, but subsequently to have repurchased them, and held both the property and preferment, for a short period, till his death. On quitting Ellesborough, he became Rector of Gothurst or Gayhurst. In the meantime, he seems to have held Bradwell, to which he was inducted 1657. As early as 1637 he was reported as Rector of Shenley, John Fortescue, Esq., Patron. In 1665 he returned to Ellesborough, and, dying the next year, was buried there. Against the South wall of Ellesborough Church, on a small stone, is the following inscription:—"Sacram Memoriam Roberti Wallis, in Artibus Magistri, Hujus Ecclesiæ quondam Rectoris et Patroni atque Pernobilis Ducissæ de Richmond Capellani—necnon in medicinâ exercitatissimi. Anno Salutis, 1666, Ætate Octuagesimo, Julii-Octavo. Spiritum Deo, Corpus Sepulchro liquit, in Christo placidè Obdormiens, cui, fide, spe, et charitate, constantissime Vixit. Non Obiit Sed Abiit."

After the above, in the list of Rectors, at some considerable interval, occurs the name of John Gardner, who held the living during the stormy times of the civil wars of Charles I. and the usurpation of Cromwell, and witnessed the restoration of Charles II., living at Mursley almost to the end of that reign, having held the Rectory for nearly forty years.

Among those who, although not resident, were occasional, if not frequent, visitors at Mursley, was John Mason, Rector of Water Stratford from 1674 to 1694. This Divine had some relatives or friends in this parish, as

we find some of his published letters dated from hence, in a small volume of his "Remains," edited by his grandson, the author of a treatise on "Self-Knowledge, &c.," with a prefatory sketch of his character. (See "Mason's Select Remains." Religious Tract Society.) In his latter years he appears to have imbibed some strange, extravagant notions, and to have encouraged conduct in others singularly wild and irregular. There are several curious particulars respecting him and his followers in "Lipscomb's History," vol. iii., p. 138. (See Water Stratford.) Much information on this singular case is contained in a tract by H. Maurice, Rector of Tyringham, Bucks, entitled "An Impartial Account of Mr. John Mason, and his Sentiments." London, 1695. From this curious pamphlet, written by one who was personally acquainted with Mr. Mason, and knew all the circumstances, one extract will suffice to show the delusions under which this otherwise exemplary Clergyman laboured:—"He had for a long time left off giving the Sacrament to any, but some select persons of his own way; and since the 16th of April *gave it to none, because Christ was come. He had left off praying, because he thought nothing remained to be prayed for; and had determined to preach no more, because they should all be enlightened from above.*" (See "Maurice's Impartial Account," p. 14.) Something has been written, and much may be said on this remarkable case; but, having referred to authentic sources of information, the reader must be left to form his own conclusions on the subject.

I must now refer to another Divine, more immediately connected with Mursley: and this will lead to some notice of his ancestors. On a stone slab at the entrance of the Church is the following inscription, partially obliterated:—"Here lies interred Edward, Son of Thomas Gataker, late Minister of Hoggaston, the worthy Rector of this Parish for 15 years. He left behind him a mournful Widow and 7 Children. Ob. Sept. 16, 1729. Actat: suæ 45." The great grandfather of this gentleman was the Rev. Thomas Gataker, Preacher of Lincoln's Inn, afterwards Pastor of Rotherhithe, and one of the Westminster Assembly of Divines. He was celebrated for his classical and clerical attainments, and was the author of various learned works, besides several sermons. The

grandfather of the above mentioned Edward Gataker, of Mursley, was the Rev. Charles Gataker, Rector of Hoggston, in this county, and an adjoining parish to Mursley. He was Chaplain to Lucius Carey, Lord Falkland. Aubrey speaks of him as "Son of T. Gataker, of Redriff—a Writer—an ingeniose young gent. but *no Writer*;" *i.e.*, not in comparison with his father, who was a voluminous composer. Still he wrote several pieces on Theology, the most celebrated of which was "The Way of Truth and Peace, or a Reconciliation of St. Paul and St. James concerning Justification," published at the end of his father's "Antidote against Error," 1670. In this work he was the opponent of Bishop Bull. While commended for his good intentions, and some share of ability, he has been censured for undue warmth in controversy, and especially for publishing the loose, unfinished papers of his father on the subject of Justification, in which the Bishop accuses him of not having sufficiently consulted the reputation of his more eminent parent. (See Nelson's Life of Bishop Bull.) Respecting Edward, the grandson of this Charles Gataker, I have not been able to collect any definite particulars. He was of Oriel College, Oxford, and was presented to the living of Mursley by that University (the Patrons, the Fortescues, having become Romanists). Judging from some slight, incidental circumstances, he was probably a man of ability and learning. The family of Gatacre is of great antiquity, having been settled in Shropshire for several centuries. In the reign of Henry III., Stephen de Gatacre possessed the Manors of Gatacre and Sutton, with the lands of Cleverly, in return for military services; and members of the family were seated at the first mentioned place, in the time of Edward the Confessor.

## THE DESECRATED CHURCHES OF BUCKINGHAMSHIRE.

(Continued from Page 126.)

### DEANERY OF MURSLEY.

In this Deanery there are several desecrated Churches to be noticed, but Creslow, the first in alphabetical order, will now be passed over, that a more complete account of it may hereafter be given.

11. DRAYTON BEAUCHAMP, although so small a parish in point of population, is more than seven miles in length, and at its northern extremity is a small hamlet, which anciently was called Helpsthorpe, but by vulgar parlance it has been corrupted into Elstrop. This hamlet formerly possessed a Manor-house and a Chapel-of-Ease, both of which have long since disappeared. Of the Chapel but little can now be ascertained. Neither the name of the founder nor the date of the foundation is known. Still sufficient evidence can be adduced to prove that a Chapel once existed here. The first indication of it which I have met with is the following:—"Ralph de Helpsthorpe was presented to the Vicarage (of Drayton) by Milo Parson, of Draiton, with the consent of William de Bellocampo (Beauchamp), and was admitted 1223." \* As it was customary at this period, and long afterwards, to surname Priests by their Incumbencies, Ralph de Helpsthorpe was most probably the Incumbent of the Chapelry at Helpsthorpe. The following notice is decisive:—"Anno 12, Richard II. (1388), John Melton Persona de Drayton habuit Decimas de Drayton Ecclesia cum Capella de Helpsthorpe eidem annexa." † This is the last record of the Chapel known, and probably soon after this date it became disused, as no further notice is taken of it among the presentations to the Rectory of Drayton.

Among Browne Willis's miscellaneous notes on Drayton Beauchamp occurs the following observation:—"At Helpsthorpe, in this parish, was a Chapel-of-Ease to Drayton, which was dedicated to the Holy Trinity. The

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\* Browne Willis's MSS.

† Browne Willis's MSS.



site is called the Chapel Yard, and here are closes called Great and Little Trinity Fields and St. John's Field." \*

In the Survey Map of Drayton Beauchamp, which was made in 1839, no such names occur at Helpesthorpe, nor can I find that any fields there are now known by such names. There is, however, a traditionary belief in the existence of a Chapel, and occasionally sculptured stones, supposed to have formed parts of its windows or doors, have been dug up, but no human remains that I have heard of. It is, indeed, probable that it was not a burial place, as its former inhabitants have generally been buried at Drayton. There are at present only three houses at Helpesthorpe, with a population of about sixteen persons, a number which, according to modern notions, would not justify the maintenance of a separate Church. It is, however, a pleasing trait in the character of our wealthy ancestors that they appear to have considered it their duty to provide Houses of Prayer for their dependants, however few, rightly judging that the means of grace are requisite, not because the population may be large, but because every individual soul, as a sinful erring creature, needs that spiritual sustenance which an Allwise and Benevolent Creator has provided for its Redemption and Salvation.

In the present instance, a new arrangement of parishes would be the best way of providing for the spiritual wants of Helpesthorpe. It is only half a mile from the Church of Wingrave, and two Churches, one two miles distant, the other three, both in the County of Hertford, stand on the direct road between Helpesthorpe and its Parish Church of Drayton, which is more than five miles distant.

12. EDDLESBOROUGH lies at the eastern verge of the county, on the borders of Bedfordshire. Towards the southern extremity of this parish, and about a mile off the Icknield-way, is a large hamlet, called Dagnall, containing four or five hundred inhabitants. As seen from the neighbouring eminences, this hamlet has a picturesque and romantic appearance. Farm-houses and cottages, many of them being of early date, appear scattered over an undulating, well-wooded valley, formed by the circuitous course of the Chiltern Hills, which are here un-

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\* Browne Willis's MSS.

usually lofty and diversified. This hamlet had a Chapel-of-Ease, dedicated to All Saints, or All Hallows, which "Lyson's" says was a Chantry Chapel, but its existence prior to the institution of the Chantry is clearly indicated by the following notice:—"Henry, Bishop of Lincoln, granted a license, A.D. 1322, to Sir Henry Spigurnell, Knt., to find a Priest to sing Mass daily in the Chapel of Dagnall."\* This license further states that "it was of great ease to the most part of the parishioners, because many of them dwelt four miles from the said Parish Church, who resorted to the Chapel of Dagnall to hear Divine Service there." From this record, as well as from another in which allusion is made to the "Advowson of the Church of Dagnall, it is evident that the Chapel was originally designed for public worship, and that the Sepulchral Chantry was an additional and subsequent foundation. In 1393, John Houchens, Incumbent of the Chapel of Dagnall, in the parish of Eddlesborough, exchanged with Robert Claypole for the Vicarage of Little Kimble. The Chantry was suppressed about 1549, when its endowment was valued at £3 18s. 8½d. yearly, "over and besides all Reprises." There was also some land, and a messuage called the Manse, or Priest's house, belonging to the foundation. Sir Laurence Draper, the Incumbent at the time of its suppression, was non-resident, having also a Benefice in Cambridgeshire.†

In 1550, the Chapel of Dagnall "with the stone walls, bells, lead, and waste land to the said Chapel belonging," were granted to Thomas Reeves and others, "their heirs and assigns, for ever."‡

It is not known when this Chapel was demolished. There are no remains of it now existing, nor have any existed, so far as I could learn, within the memory of the oldest inhabitant of the hamlet. Indeed, its site is not exactly known, although its vicinity is indicated by places still bearing the names of "Chapel Dell," "Chapel Lane," and "Chapel Wick." "Chapel Dell," which appears to be the remains of an ancient moat, and "Chapel Lane" form the boundary on two sides of a small croft now occupied by a cottage and orchard. This croft, which is about three roods in extent, and contains some inequalities of ground,

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\* "Lipscomb," vol. III., p. 352. † "Lipscomb," vol. III., p. 352.

‡ Browne Willis's MSS.

as if caused by the buried remains of some demolished building, I take to be the site of the ancient Chapel and Chapel-yard. Its opposite sides are bounded by a carriage road containing the old stocks, and an open space, which may have been a small village green. The bank behind the stocks, although a quarter of a mile from the main part of the present hamlet, still bears the name of the "Town Bank." About thirty yards from this croft are the remains of the old Manor-house, a portion of which is still occupied by cottagers. About twenty yards distant, on the other side of the croft, is "Chapel Wick," which may contain five or six acres, and is used as allotment gardens, and is probably the land referred to as belonging to the Chapel at the time of its suppression.

This large hamlet, which is two miles from the Parish Church, has the appearance of a little town, containing various shops and a respectable looking inn; yet, although it has apparently greatly increased in population, it has been deprived of its ancient House-of-Prayer, where formerly daily service was performed, and no other has been erected in its stead. The Endowment, which has also been alienated, would now have been about the same value as that of Little Kimble, with which it was exchanged, and which stands in the Clergy List as £107 per annum.

About a mile from Dagnall, on the Chiltern Hills, near the Icknield-road, are some ancient earthworks, and a small circular mound called "Gallows Hill." In the latter, I was told, several human skeletons have been found by workmen digging for stones or sand.

13. HORTON is a large hamlet or township which, although included within the circuit of a quarter of a mile, stands partly in the parishes of Slapton, Eddlesborough, Ivinghoe, and Pitstone.

A mansion, called Horton Hall, formerly stood in this hamlet, and was for many years the property and residence of a family named Theed.

John Theed, Esq., who purchased this manor about A.D. 1663, is buried in Eddlesborough Church, and Margaret Theed, apparently his wife, gave the Communion Plate to Slapton Church, the Advowson of which then belonged to that family. At an early period this mansion had been the residence of John de Cheddington, who, in

1325, obtained a license to build "an Oratory at his house at Horton."\* The ancient mansion, which was enclosed by a moat, was pulled down in 1835, and a farm-house built on its site. The moat is still perfect, and filled with water, but the swing-bridge was removed when the old Manor-house was destroyed, and one of brick substituted. Just without the moat is a plot of ground, nearly an acre in extent, which still bears the name of "the Chapel-yard." It is plainly defined by a surrounding ridge or bank, probably the remains of its ancient fence, but the whole area within is higher than the ground without, and clearly suggests that it has been thus raised by the interment of generations. One end of this plot joins the public road, and is more raised than the rest. Here, probably, the Chapel stood, and the unevenness in the ground may be caused by remains of its foundation.

Whatever may have been the original object of the Oratory founded by John de Cheddington, an examination of this spot, in connection with its name, can scarcely fail to produce the conviction that here has been a House of Prayer and a burial ground, not alone for the use of the adjacent Manor-house, but likewise for the surrounding hamlet.

And such a House of Prayer is still needed. This hamlet contains nearly two hundred inhabitants, and is far distant from the several Churches to which it belongs. But while it has been duly provided with a public-house, its ancient House of Prayer has been totally annihilated and no other raised in its stead. The "Chapel-yard" is partly used as a rick-yard and partly as a croft for the farmer's pigs and cattle. When I visited the hamlet in A.D. 1852, the farm-house was occupied by a Mr. Woodman, who had lived in Horton from infancy, and, though upwards of seventy years old, had never seen any appearance of the ancient Chapel, nor known any one who had.

A few years since, however, as I was informed by the Rev. Bryant Burgess, while Curate of Slapton, on pulling down some old houses in Horton several pieces of dressed Tottenhoe stone, apparently of Norman and later work, were discovered. They had the appearance of having

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\* Lipscomb, vol. III., p. 312.

belonged to an Ecclesiastical edifice, and were probably abstracted from the demolished Chapel.

14. GREAT HORWOOD.—At Singleborough, a hamlet of this parish, there has been a Chapel, as is evident from the following notice in the Lincoln Registers:—"Bishop Fleming granted 15 Dec. 1420, to John Horwood and Margaret his wife a license to celebrate Mass in their Chapel at Synkelburgh."\* There are no notices in the parish Registers of the existence of this Chapel, but in a field at Singleborough there are evident vestiges of some ancient building and inclosure. There are two shallow trenches, about forty yards apart, running parallel for eighty paces, and intersected by a similar trench near the middle. Under the turf also are the remains of foundations near this spot. This may have been the site of the Chapel alluded to in the Lincoln Registers, but no record or traditional evidence has been found for assigning it to this spot.

The hamlet of Singleborough is about a mile from the Parish Church, and the population under thirty, but at the beginning of the last century it must have been considerably more, as there were then twenty families residing here.

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## BUCKINGHAMSHIRE NOTES AND QUERIES.

THE QUANTON THORN.—On Christmas eve, 1753, at Quanton, in Buckinghamshire, above two thousand people went with lanterns and candles, to view a blackthorn in that neighbourhood, which was remembered to be a slip from the famous Glastonbury thorn, and reported always to have budded on the 24th, to have been full blown the next day, and to have gone off at night. The people finding no appearance of a bud, it was agreed by all, that December 25 (new style) could not be the right Christmas-day, and accordingly refused going to Church, and treating their friends on that day as usual: at length

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\* Lipscomb.

the affair became so serious, that the ministers of the neighbouring villages, in order to appease them, thought it prudent to give notice, that old Christmas-day should be kept holy as before.—*From the Gentleman's Magazine.*—  
[We cannot find any record or tradition of this circumstance at the place. There is, we believe, a Glastonbury thorn now in the Rector's garden.—ED.]

HAWRIDGE CHURCH is a small Early English building of flint and stone, rough-cast. The most interesting features are the Norman Font, and small single-light side windows, one of which in the Chancel is filled with stained glass, in memory of a former Rector, and a very early Perpendicular West Window. The proportions of the Chancel are marred by a modern wall, which cuts off the Eastern extremity. The walls being in an unsafe condition, it is found necessary to rebuild the Church, and plans have been prepared by Mr. White, the architect, of the most simple character, but yet effective and artistic. The small Nave and Chancel are to be of the original dimensions, and under one roof, with a South Porch and Bell Turret, both of wood. The material of the walls is to be flint, intersected with layers of brick and stone quoins; the splays of the windows and the lower internal portion of the walls are to be of red brick. The judicious introduction of this material appears most consistent with the elastic spirit of Gothic Architecture, which ever adapts itself to the occasion, and employs to the best advantage whatever material will most readily effect the object in view. Care will doubtless be taken to replace in similar positions every piece of the original work that can be so employed, and to make any new tracery or moulding an exact copy of the old. The Rector having kindly offered a drawing, the Society may preserve a memorial of the old Church, long after it has passed away. We only hope that contributions from other sources may be obtained, sufficient to compensate for the poverty of the parish, and to carry out this good work.



**ARCHITECTURAL AND ARCHÆOLOGICAL**  
*Abstract of the Treasurer's Accounts for*

**Receipts.**

|                                                                          | £    | s. | d. |
|--------------------------------------------------------------------------|------|----|----|
| Balance handed over by late Treasurer .....                              | 4    | 12 | 2  |
| Arrears of Subscription for 1850.....                                    | 1    | 10 | 0  |
| The like ..... 1851.....                                                 | 2    | 15 | 0  |
| The like ..... 1852.....                                                 | 8    | 0  | 0  |
| The like ..... 1853.....                                                 | 10   | 10 | 0  |
| Subscriptions for 1854.....                                              | 22   | 5  | 0  |
| The like ..1855.....                                                     | 15   | 5  | 0  |
| The like ..1856 in advance .....                                         | 1    | 5  | 0  |
| The like ..1857 in advance .....                                         | 0    | 5  | 0  |
| Composition for Subscriptions to 1855 inclusive .....                    | 1    | 1  | 0  |
| The like .....1856.....                                                  | 3    | 3  | 0  |
| The like .....1858.....                                                  | 6    | 6  | 0  |
| The like .....1859.....                                                  | 5    | 5  | 0  |
| Life Subscriptions .....                                                 | 10   | 0  | 0  |
| For Advertisements in "Records of Buckinghamshire." ..                   | 3    | 8  | 6  |
| For Sale of "Records," &c. ....                                          | 2    | 1  | 6  |
| For Tickets and Catalogues disposed of at Annual Meeting, }<br>1855..... | 12   | 9  | 0  |
|                                                                          | £110 | 1  | 2  |

*April 14, 1856.*

*Examined, audited,*

**Received from January 1st to May 5th, 1856.**

|                                                            |     |    |   |
|------------------------------------------------------------|-----|----|---|
| Balance in hand .....                                      | £26 | 5  | 6 |
| Subscriptions, &c. (including two Life Subscriptions) .... | 17  | 15 | 0 |
|                                                            | £44 | 0  | 6 |

The Arrears of Subscription up to Dec. 31st, 1855, and still unpaid, amount

## SOCIETY FOR THE COUNTY OF BUCKINGHAM.

*the Two Years, ending 31st December, 1855.***Payments.**

|                                                                                                                  | £    | s. | d. |
|------------------------------------------------------------------------------------------------------------------|------|----|----|
| Mr. Pickburn for printing "Records of Buckinghamshire,"<br>1 and 2, Circulars, and Stationery to Christmas, 1854 | 29   | 19 | 7  |
| Illustrations to "Records," 1, 2, 3, and 4                                                                       | 5    | 18 | 10 |
| Mr. Chandler, printing Catalogues for "Records," No. 4.                                                          | 2    | 2  | 6  |
| Expenses of General Meeting, 1853                                                                                | 2    | 0  | 0  |
| The like 1854                                                                                                    | 0    | 14 | 3  |
| The like 1855                                                                                                    | 18   | 10 | 0  |
| Purchase of Books and Prints                                                                                     | 5    | 0  | 4  |
| Librarian's Salary for the year 1853                                                                             | 0    | 10 | 0  |
| Archæological Institute, Entrance Fee, and Subscription<br>for 1854 and 1855                                     | 3    | 3  | 6  |
| Architectural Societies' Reports and Papers, purchased for<br>Sale to Members                                    | 1    | 16 | 3  |
| Survey of Site of Ancient Camp at Cholesbury                                                                     | 1    | 5  | 0  |
| Opening Barrow at Hampden                                                                                        | 0    | 10 | 0  |
| Postage of "Records," Circulars, and Letters, 1854.                                                              | 4    | 6  | 9  |
| The like 1855.                                                                                                   | 3    | 12 | 1  |
| Advertisements, and Commission on Sale of "Records," &c.                                                         | 2    | 8  | 0  |
| Carriage of Parcels & sundry petty payments in 1854 & 1855                                                       | 1    | 18 | 7  |
| Balance in Treasurer's hands                                                                                     | 26   | 5  | 6  |
|                                                                                                                  | £110 | 1  | 2  |

*and compared with the Vouchers this Day,*

Z. D. HUNT, Auditor.

E. R. BAYNES, Treasurer.

**Paid from January 1st to May 5th, 1856.**

|                                                   |     |    |   |
|---------------------------------------------------|-----|----|---|
| For Debts outstanding, January 1, 1856.           | £26 | 5  | 3 |
| "Lipscomb's Buckinghamshire," and other payments. | 12  | 11 | 9 |
| Balance in hand                                   | 5   | 3  | 6 |
|                                                   | £44 | 0  | 6 |

to £22 10s.; those for the current year still unpaid amount to £24 5s.

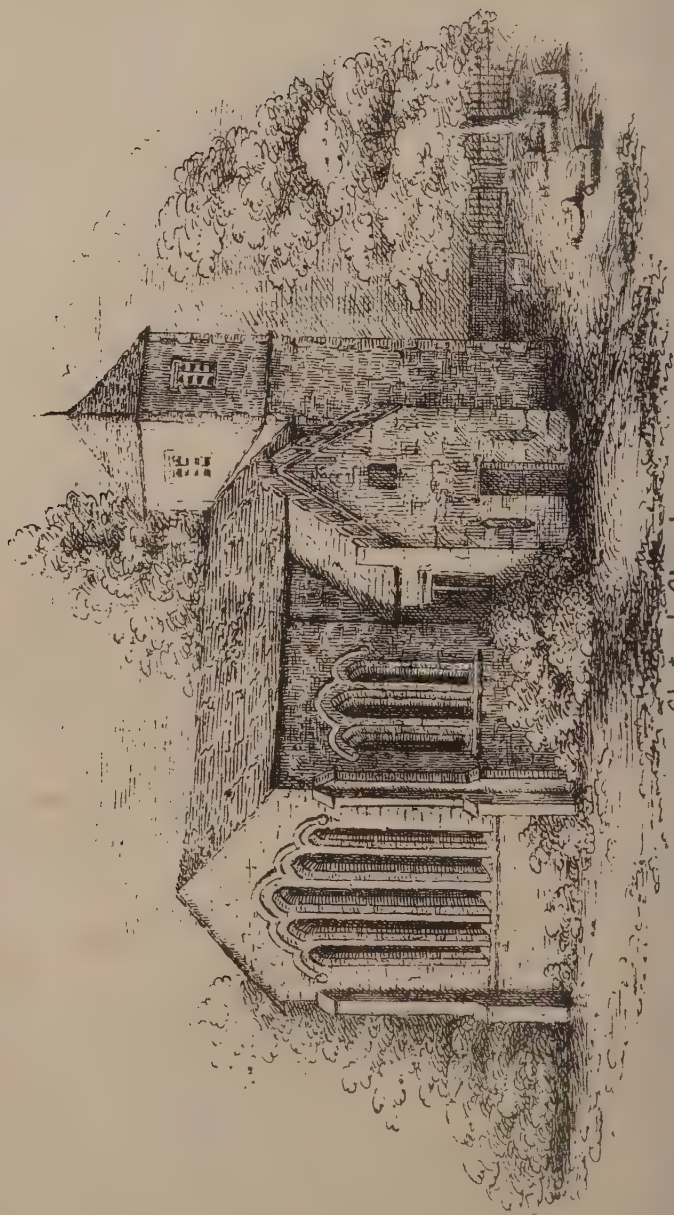
AT THE QUARTERLY MEETING, MAY 5th, 1856, the Reverend Hibbert Wanklyn, now residing at Aylesbury, was appointed Honorary Secretary, and Thomas Dell, Esq., Treasurer, in the room of the Reverend A. Newdigate and E. R. Baynes, Esq., who had resigned.

MEMORIAL TO EDMUND BURKE.—At the same Meeting, Archdeacon Bickersteth (V.P.) observed that much interest was attached to Beaconsfield Church, as containing the remains of the great statesman, Edmund Burke. That there is, however, no memorial whatever of him there or elsewhere in the County, with the exception of a small tablet in that Church. That the present representative of the family and several distinguished persons in the County, desiring to promote some lasting memorial of one who was an honour to his country and his nation, are willing to aid in the Restoration of Beaconsfield Church, in which he used to worship, as a suitable mode of honouring his memory; in which case a memorial window or inscription in brass might commemorate the occasion of the Restoration.

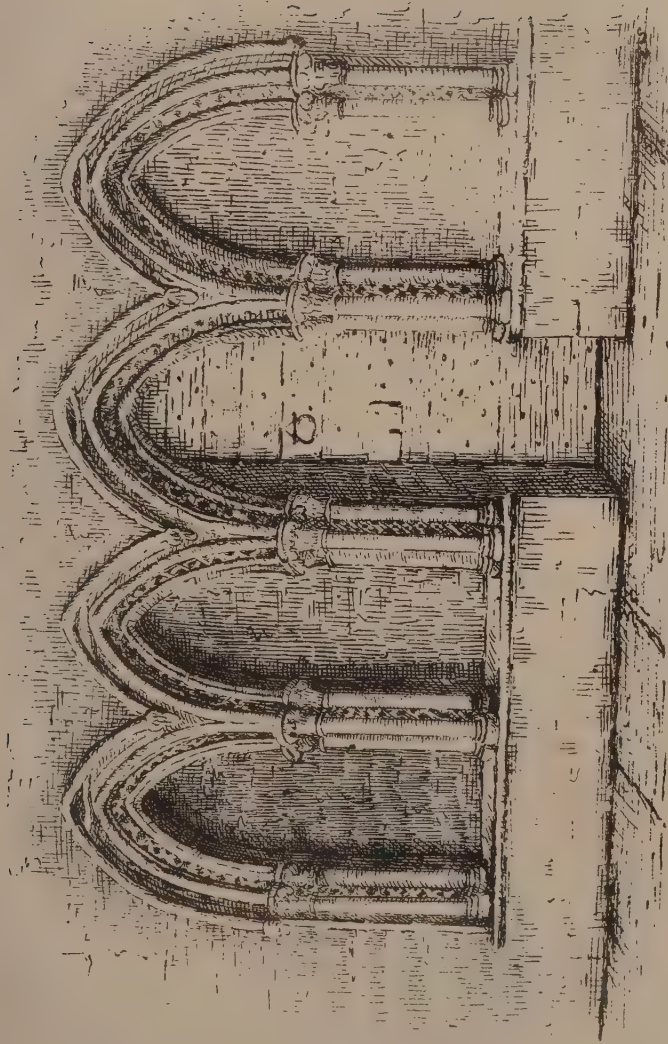
PHOTOGRAPHIC VIEWS OF BUCKINGHAMSHIRE CHURCHES.—Mr. May's plan for the publication of these views was approved by the Society.

EPITAPHS.—The publication of a Collection of Epitaphs, appropriate for Country Churchyards, is contemplated. To aid in making it as complete as possible, we shall be happy to receive from our readers any suitable inscriptions occurring in this County, or elsewhere.





Chetwode Church



sedilia in Chetwode Church





## THE DESECRATED CHURCHES OF BUCKINGHAMSHIRE.

(Continued from Page 192.)

### DEANERY OF MURSLEY.

15. **IVINGHOE ASTON** is a large hamlet in the parish of Ivinghoe, and situated in a picturesque valley at the foot of Beacon Hill. It is distant about two miles by the carriage road from Ivinghoe Church.

The Chapel which formerly stood in this hamlet was dedicated to St. James, and founded by Ralph Halywell, but at what period is not known. The earliest notice I have met with is in the Patent Rolls of 11th Edward III., A.D. 1337. In A.D. 1395, John de Comerly, Incumbent of Aston Chapel, Ivinghoe, exchanged it with John Houchens for the Vicarage of Kimble Parva.\* In A.D. 1547, the Commissioners appointed to enquire concerning Colleges, Chantries, &c., made the following Return:—

“Aston Chapell or Chantrie, founded by Radulph Halywell, to the intent that a Priest should be found to singe Mass for the easement of the inhabitants of the Hamlet of Aston, and to pray for the soules of the said Radulph, his Father, and his Grandfather, his Grandmother, and his Wife; and also to saye every daye in the week Dirige for the soules of the persons aforesaid.

“The said Chantrie or Chapell is situated in Aston aforesaid, and is distant from the Parish of Ivinghoe by Estimation one mile and an half, and there is three hundred and fourty houseling people (*i. e.* Communicants)† within the said Parish, and none do helpe the Vycar, but only the said Priest; and there is resorting dayley to the said Chantrie a great parte of the Parishioners, which cannot come to their Parish Church conveniently in the winter; and soe it is righte necessary.” † Among “the ornaments of the said Chappell, one Chalice worth 40s., in the hands of Sir Thomas Barker, now Incumbent. And it does appear by the Foundation that Diverse other lands and Quit Pence should be belonging to the said Chantrie, which is unknown to the Incumbent and other Inhabitants at this day. And the said Chappell was repaired by the Parishioners at their own charges.” ‡

By this Return, which was given A.D. 1547, it appears evident that the Chapel at Aston was founded chiefly as

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\* Lipscomb, vol ii., p. 352.

† From Housel or Housle to give or receive the Holy Eucharist.

“A Priest, a priest, Sir Aldingar,  
While I am a man alive,  
Me for to housle and shrive,”

‡ Browne Willis's MS.

a Chapel of Ease for the inhabitants of the hamlet; that there was a daily service there, at which a large proportion of the three hundred and forty communicants of the parish attended; that the Chapel was repaired by the inhabitants—a clear proof that it was not a mere family sepulchral Chantry—and that the Chaplain officiated as assistant Curate to the Vicar of Ivinghoe. Well then might the Commissioners state in their Return “And soe it is righte necessary.” But our next notice gives a melancholy proof how such necessary things as Chapels of Ease were then often regarded.

In 4th Edward VI., A.D. 1550, a Grant was made to Thomas Reeves and others of the “Chantry Chapels of Dytton, Olney, DAGNAL, IVINGHOE-ASTON, Chipping Wicombe, and Fenney Stratford, with the stone walls, Bells and Lead, and Waste Lands, to the said Chapells belonging, to be held by them, their Heirs, &c., for ever.”\*

The Chapel at Aston, however, was not then demolished, or diverted from its sacred purposes. For by another Record, dated 1553, it is stated that “Sir Thomas Barker was Incumbent, and taught the children of the Hamlet to read, and held no other preferment.” † The annual value of the Chapel is also stated to be £3 6s. 8d., “over and above all Reprises.” ‡

When the Chapel was demolished is not known. No remains of it have existed within the recollection of any living person, but the spot on which it stood is still known. Within the memory of many persons it bore the name of “Chapel Hill,” and is so marked on the parish map. It contained rather more than half-an-acre of turf land, enclosed by a fence; and two old people still living have heard their grandfather say that within his recollection the mounds of graves were distinctly visible. It continued thus marked and protected by a surrounding fence, and its ancient turf was left undisturbed till about thirty years ago, when this district was enclosed by an Act of Parliament. It is some satisfaction to find that this consecrated burial-ground, even after the destruction of its sacred House of Prayer, continued to be respected down to so recent a period as 1820; and it is said that Lord Bridgewater, who purchased this pro-

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\* Browne Willis's MS. † Lipscomb. ‡ Lipscomb, vol. iii., p. 398.

perty, having been informed of the tradition respecting the inclosure of "Chapel Hill," intended to keep it in his own hands to secure it from further desecration, but he died soon after it came into his possession.

Adjoining "Chapel Hill" was another ancient enclosure of about an acre and a half in extent, called "Chapel Wick," on which stood an old house that has been pulled down within the memory of many living persons. This was probably the manse or Chaplain's residence. Another ancient enclosure, containing nearly four acres, called "Chantry Close," and separated from Chapel Wick only by the carriage road, was doubtless part of the endowment of the demolished Chapel. When this district was enclosed, about thirty years ago, "Chapel Hill" and "Chapel Wick" became part of allotment gardens, and are still used for the same purpose. The tenant of "Chapel Hill" states that in digging up a portion of this ground he found large wrought stones, such as apparently had been the jambs and heads of doorways or windows of the ancient Chapel; and in other parts of his garden he still continues to dig up human bones.

The present value of this Chapelry may be easily estimated with a probability of accuracy. We find it was exchanged for the Vicarage of Little Kimble, which now stands in the Clergy List at £107; and by comparing its value in the time of Edward VI. with that of neighbouring Livings, nearly the same result will be produced.

The population of Aston, as given by Lysons, was, in 1801, two hundred and thirty, and is probably double that number at the present time. Yet this large hamlet, which must necessarily contain many aged and infirm persons, unable to attend their Parish Church, has been deprived of an ancient Chapel of Ease, and the services of a resident Pastor. The endowment of the Incumbency, which would now have been worth at least £100 a-year, has long since been annexed to private property; and the consecrated burial-ground, still abounding with human remains, has been converted into a garden to produce food for human beings.

16. There was also in the parish of Ivinghoe another large hamlet called St. Margaret's, from a Convent of Benedictine nuns, dedicated to a Saint Margaret. This Nunnery, which was founded in the reign of Henry I. by

William Giffard, Bishop of Winchester, was valued at its suppression, in the reign of Henry VIII., at £14 3s. 1d.,\* and soon afterwards was converted into a private residence, as stated in the following notice by Leland:—

“Mergate was a Nunnery of late Tyme. it standith on an Hil in a faire Woode hard by Watheling-Sheate on the Est side of it. Humfrey Boucher, base Sunne to the late Lorde Berners, did much Coste in translating of the Priorie into a maner Place: but he left it nothing ended.”

Much of the Convent, however, must have been left standing, for Lysons, speaking of it, says, “The building was in 1802 almost entire;” and from an old man who lives near the spot, I learned that it was inhabited about forty years ago by a gentleman who shot himself there. When the Convent was suppressed there was a Chapel attached, for among the articles valued the bell and leaded roof of it are specified. The old man also before alluded to, informed me that a portion of the building “looked like a Church.” And as this hamlet is four or five miles distant from Ivinghoe Church, and formerly contained a large population, a Chapel here was much needed. In 1801 the population was 424, and 60 inhabited houses.† Now there are only a farm-house and two or three cottages. There are no visible remains of the Convent, Chapel, or of the Manor-house mentioned by Leland, but the site is marked by vestiges of a moat and buried portions of the building, surrounded by ancestral trees.

### UPTON OLD CHURCH.

Upton Old Church is an edifice peculiarly interesting, not only from its antiquity, but from its containing the mortal remains of one of the most celebrated astronomers of modern times, and also from its being considered by many the scene of “An Elegy written in a Country Churchyard.”

Not many years ago this venerable House of God was left in desolation—presenting a sad spectacle of neglect

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\* Dugdale's Monasticon.

† Lysons.



FRAGMENT FOUND NEAR WILTON OLD CHURCH A.D. 1851





and ruin, for the great increase of population in the parish made it necessary that some larger and more commodious building should be erected for the assembly of God's worshippers. Accordingly, the present Church, abutting on the Windsor Road, was built some sixteen or twenty years ago, and the privileges and status of a Parish Church conferred on it, so that the time-honoured weatherworn temple (where our forefathers for many a century had worshipped God) was left to the owls and bats. Still it grieved many to see its beauty laid low—God's servants "thought upon her stones, and it pitied them to see her in the dust." After many desultory attempts to rescue it from destruction, in the years 1850-51 vigorous efforts were made to accomplish its complete restoration, and at the same time to enlarge it without injuring its architectural beauty, so as to afford sufficient Church accommodation for the still rapidly increasing population of the parish. What lover of antiquity can but rejoice at its timely restoration, for it had strong claims upon the Archæological as well as the Christian world, being in itself one of the most perfect specimens of that style of Ecclesiastical Architecture which preceded the Early English? There are, indeed, abundant data from which to fix the period when the Church was first erected.

The outer wall, as seen from the public road, shows that the nave was originally about two-thirds of its present length. There are the traces of a doorway and a small window in that part of the wall exactly at the middle of the length of the primitive structure. The outer walls of the nave, tower, and chancel, it would be as well to state, are of flint, interspersed with conglomerate, having a venerable and pleasing appearance. When the nave was lengthened, the doorway was removed to its present position, and a square headed debased Perpendicular window was placed over it. This unsightly innovation has been blocked up, and four Circular-headed windows, and one large window, filled with stained glass, occupy the north side of the nave. At the west end is a window of the Early Perpendicular period, of very good design, which has also been restored. It would appear, from the numerous additions made to the fabric at different times, that the Uptonians

of 600, 400, and 300 years ago were as busy with their Church building as their descendants of the present day have been. The following would be about the dates which we should ascribe to the building :—The Church tower and shorter nave were built about the year 1050 ; then the nave was lengthened and the present roof put on about the year 1250. It then remained without disturbance till about 1400, when the painted windows at the side, and the larger window at the west end, were put up ; and at some time, in addition to this, the tower was heightened some nineteen feet, perhaps to receive a greater number of bells. But when the “ivy-mantled tower” came to be examined by the architect, it exhibited unmistakeable signs of decay, and it was deemed advisable to take this part down to the extent of nineteen feet. This was a work of greater difficulty than had been anticipated, and comprised the removal of an enormous quantity of solid brick-work. When the tower was first built, there is every reason to believe that it was surmounted by a conical roof, in the Norman style, so common in Sussex, where most of the Churches were erected soon after the Conquest, and common, indeed, throughout the diocese of Chichester, the earliest English Sec. The original tower would seem to have been erected in the eleventh century, and now that the brick-work has been removed, the conical roof has been replaced, and the tower made to look, as much as possible, the same as it did under the Norman dynasty. The outer wall of the tower, with the windows, has been thoroughly restored. Previous to the restoration and enlargement of the Church, the nave was ceiled, and when the ceiling was removed a fine symmetrical roof was found, the timbers as perfect as when they were first put in. The intervals between the rafters have been plastered, and the timbers oiled, and the roof now assumes a rich brown colour, contrasting favourably with the other portions of the nave. The old nave is separated from the new aisle by a handsome and exceedingly well executed stone arcade, consisting of pointed arches, with Norman mouldings and Norman capitals to the pillars. At the east end of the new aisle there are the three arches which in the old building separated the nave from the tower and chancel. They have been repeated here

exactly as they were before—they have been simply removed from the east end of the nave to the east end of the aisle, and one of them is perhaps the greatest Archæological curiosity in this country. It is a wooden arch, elaborately carved, with three mouldings of the Early English dog-tooth pattern. It is very beautifully executed. Work of so much richness and such great antiquity is very rare indeed. Violence and decay have removed most of the contemporaries of this venerable relic: but it still remains, and is likely to endure for generations to come, the wood being, like that of the roof of the nave, as sound and good as ever. Within this aisle are the Commandments, &c., illuminated by Mr. Willement. The roof consists of open wood-work of the Early English period. At the west end are two lancet-headed windows. Over the south door has been placed the following illuminated legend:—"By ME, if any man enter, he shall be saved, go in and out and find pasture." The Font, an old circular basin, carved with pillars and circular arches, is in very good preservation, and is doubtless coeval with the oldest portions of the Church. The Chancel affords a better example of Ecclesiastical Architecture than one would at first imagine from the exterior plainness of the Church. The roof is by no means lofty, but very strongly groined.

The two small circular-headed east windows are filled with stained glass, by Willement. One represents S. Laurence, Deacon and Martyr (to whom the Church is dedicated), with the Monogram *I H V*. The other, S. Stephen, Deacon and Martyr, with the Monogram *XPI*.

Those on the south side of the Chancel are Memorial windows—one portraying our Lord's Resurrection from the Dead, with the legend—"I am the Resurrection and the Life." Underneath are the following verses:—"Christ is risen from the dead, and become the first fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive." (1 Cor. xv. 20.) The other represents our Lord addressing a kneeling woman, with the legend—"Take up thy cross and follow Me." Underneath is the following inscription:—"To the memory of Mary Sophia, the beloved wife of William Bonsey, Esq., of Belle Vue, in

this parish, who died Nov. 20, 1850. Aged 65 years. Also of Sophia, youngest daughter of the above William and Mary Sophia Bonsey, who died Nov. 1, 1848. Aged 29 years."

An old Piscina was discovered during the restoration, which has been placed in its proper position. A portion of the Chancel floor is still paved with the Mosaic tiles of an early date.

During the repairs rather an amusing incident took place, which may be deemed worthy of record. The Rev. T. H. Tooke (to whose indefatigable exertions we are indebted for the successful and complete restoration of this venerable edifice), entered the Chancel one morning just as one of the labourers was scraping the groined roof with all his might. "I've almost got him quite off, Sir," said the man, "he'll soon be off." The *he* alluded to by the honest fellow was the painting on the roof, and it is needless to say that his hand was speedily stayed. The pattern was carefully examined by Mr. Willement, and so impressed was he with its beauty and propriety, that he restored it at his own expense.

It may here be noticed that in various parts of the Church, relics of ancient paintings and inscriptions were discovered beneath the whitewash. The only intelligible fragments, however, were a picture of the Magi offering their gifts to the Infant Jesus, at Bethlehem. The figures were indistinct, but the manger was plain, and so were the forms and colour of the oxen feeding in it—one red, the other black, with very long horns. There was also at the foot of this fresco, a little to the right, a kneeling figure, and a scroll beneath, inscribed with the words (the initial letter being in red)—"Dne . . . . . tuas adīpleto."\* These frescoes were probably executed in the thirteenth century. In various places, just where they might be looked for, were found the red crosses, surrounded by a nimbus, which marked where, at the former consecration by the Bishop of that day, holy oil had been put on the wall: those in the Chancel were highly foliated, and enriched with colour and gilding. We cannot help regretting that some of those coloured and very characteristic traces of a former day could not be preserved—still more deeply does the writer of

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\* Or "adīplebo," the penultimate was very hard to decipher.

this article regret that he lost the opportunity of taking a copy of them, for it was with no little pride that, day after day, perched upon a ladder, with the point of his penknife, he carefully removed the whitewash, and gradually exposed to view the long hidden fresco; but, to his great vexation, when he visited the Church with an artist friend, who had kindly promised to make a copy of the drawings for him, he found that the zealous labourer had but too successfully scraped the wall, and "got him quite off."

In taking down the south side for the erection of the new aisle, a small statue (of the Byzantine period) was found plastered in the wall. All the fragments unfortunately have not been recovered, but enough to enable us to form a correct idea of its original condition. It was intended to represent the Holy Trinity in Unity—the Ancient of Days, in the form of an aged man, wearing a crown or tiara, seated on a throne, holding with His left hand the Cross, on which our Blessed Saviour is hanging, while His right hand was apparently a little raised, as if in the act of blessing mankind through the medium of His dearly beloved Son. The symbol of the Holy Ghost, in the form of a dove, hovered on the wing between them. The whole piece was highly ornamented—the long flowing garments of the Father were beautifully coloured, and bordered with a gold band. The image of God the Father (though the head is now wanting) is clearly known, from the colossal size of the hands and feet, the manly breast, and the majestic attitude of the body. The Saviour's hands and feet are not nailed to the cross, He is, as it were, voluntarily supporting Himself. The annexed Engraving is a very faithful representation of this valuable relic.

In the Churchyard there are some curious "uncouth rhymes" on the frail memorials erected to mark the last sleeping place of the hamlet's rude forefathers. Here is one—

"Weep not for me, my children dear,  
Nor yet for my past sorrows fear:  
While here on earth I did remain,  
My marriage life was grief and pain."

Here is another which somewhat excites our curiosity—

"Here lies the body of Sarah Bramstone, of Eton, Spinster, a person who dared to be *just* in the reign of George the second.

"Obijt Jany. ye 30th, 1765. Aged 77."

What a satire on the age!



We must not neglect to refer to the venerable yew, which is supposed by competent judges to be from six to seven hundred years old, and the ivy which covers the tower. It is usual to associate the idea of an ivy stem with the tendrils of a weak and graceful parasitical plant, but this has grown into a mass of veritable timber, full four feet in breadth, and of a consistency plainly indicating the growth of centuries. Hakewill, in his "History of Windsor and its Neighbourhood," tells us that this Church was once on the point of losing its verdant honours, for the farmers had, poetically speaking, sacrilegiously combined against them, declaring that they were the harbour of the noxious sparrow; but, thanks to the fostering protection of Archdeacon Heslop, the Church still wears its mantling verdure.



### CHETWODE.

We have been kindly enabled to give in our present number a sketch of the Parish Church of Chetwode, dedicated to St. Nicholas, and of the Sedilia in its Chancel. Chetwode seems to have derived its name from the Saxon word "chit," a cottage, and the "wood" in which the few cottages composing the village formerly lay scattered, being, in fact, part of the old forest called "Rockwood." It is still pronounced "Chitwood" by the common folk. In Domesday Book, amongst the particulars of the Manor, it is stated that there was "mast for 100 hogs," shewing that there then existed within its limits many more oak and beech trees than at the present time. In the year 1244 the Priory at Chetwode was founded by Sir Ralph de Norwich, and the Nave of the Church belonging to it was, in 1480, by the award of the Bishop of Lincoln, the arbitrator appointed by agreement between the parishioners and the owners of the Priory, opened to the parishioners, the dilapidated old Parish Church (dedicated to St. Martin), being at the same time turned into a Chapel to the Priory Church, and the Chancel being taken down. In this award special direction was made for the annual observance of the

Festival of St. Martin, the Patron Saint, which the Convent of Nutley, or Notley (to which, in 1460, the Priory had been *propter paupertatem et destitutionem Canonicorum* annexed), bound themselves and their successors to keep for evermore with the utmost solemnity. A full copy of this award is given by Lipscomb in his History of Bucks. No traces of the old Parish Church now remain, it having been allowed to fall into utter decay. It stood near to the Manor House, about a quarter of a mile east from the Priory Church.

The present Church (which adjoins the Priory House, formerly the property of the Risleys, and now of Walter Henry Bracebridge, Esq., and Mary Holte Bracebridge, his wife) is 58 feet long and 25 feet broad. At the west end is a small tower, with a ridge-tiled roof, built (according to Browne Willis) about the year 1583, in the time of Queen Elizabeth, when the Church was contracted about 40 feet and the west part pulled down (as appeared by a plan in Browne Willis's possession), and a wall run across and the present tower erected. In this tower are two bells, the biggest whereof bears the inscription, in old characters, "*Me tibi, Christe, dabit J. Chetwode quem peramabat.*" This bell is traditionally said to have been brought from St. Martin's, the old Parish Church. The Church had formerly two small cross aisles—that on the south side no longer exists, having been, as Browne Willis says, taken into the Priory House about the year 1582; that on the north side, looking like a porch, may be seen in our sketch, and belongs to the Chetwodes, having been, Browne Willis again asserts, assigned to one of that family by the Convent of Nutley, on his annexing to this Convent a Hermitage or Chapel at Chetwode, dedicated to St. Stephen and St. Lawrence, about the time of the appropriation of the Parish Church. The present Incumbent, the Rev. E. L. Smith, has endeavoured to find out the position of this old Hermitage, and is inclined to think that a little plot of land to the south of the Priory House, about twelve yards square, and surrounded by a moat six feet deep, must be the site of it; and this view is confirmed by Mr. Bracebridge. It is probable that upon digging into this plot the foundations of a Chapel would be discovered. The last institution to the Hermitage recorded was of one John

Cowpere, in 1359. Browne Willis's plan shewed on the north side of the Church an antique cross and a well. Nothing now remains of either of these; the latter, therefore, probably never existed except in the plan before mentioned.

Our sketch shews a handsome Early English five Lancet window at the east end, and another window of the same period on the north side of the Chancel. There is also another of the same date on the south side of the Chancel. The east window was formerly filled with handsome stained glass (date 1244), but this having been nearly destroyed, the remnant of it was, in 1842, removed into the window on the south side, and the east window was filled with modern painted glass, after the same pattern, at the expense of Mr. Bracebridge. On the south side of the Church, towards the west end, are two half-length windows in the Early Decorated style.

We also give a sketch of the Sedilia on the south side of the Chancel of this Church.

The old Priory House is no longer standing, the present house, which inherits the name of "The Priory," having been built about the year 1833.

A singular privilege is still exercised by the Chetwode Family, or their lessee, viz., that of taking every year, between the 29th October and the 7th November, toll in respect of all cattle passing along the drift roads within the townships of Prebend End, Gawcott, Lenborough, Bourton, Preston-cum-Cowley, Hillesden, Tingewick, Barton, and Chetwode. This is called the Rhyne toll (quære derivation?) and was granted to one of the Chetwode Family for having killed a wild boar which at one time ravaged that neighbourhood. The jaw of the animal is still in the possession of Sir J. N. L. Chetwode, and was exhibited at the Annual Meeting of the Society last year at Buckingham.

At the same time was exhibited an Exorcism, in Latin and English, on a scroll of parchment seven feet long by four inches wide and illuminated, a document which was prepared for the benefit of one of the members of the Chetwode Family, and is still preserved by Sir J. N. L. Chetwode. Whether or not the purpose for which it was made was effectually answered, we have not been informed.

## DRAYTON BEAUCHAMP.

### MANORIAL HISTORY—(*Continued.*)

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We may "correct, erroneous oft",  
The Clock of history, facts and events  
Timing more punctual, unrecorded facts  
Recovering, and mis-stated setting right."

COWPER.

#### SIR RALPH DE WEDON.

After the death of Alicia de Beauchamp, the Manor and Advowson of Drayton reverted to the King, who granted them to Sir Ralph de Wedon.

The family of Wedon appears to have possessed lands from a very early date in this and the neighbouring counties of Bedford, Hertford, and Northampton. The father of Sir Ralph de Wedon, whose name likewise was Ralph, held the Manors of Marsworth, Wedon, Amersham, and a third of Chesham, besides possessions in other counties. To these Sir Ralph de Wedon succeeded in A.D. 1301, on the death of his father. \* In the year 1308, being then only an Esquire, he was honoured by a command from King Edward the Second, to attend the coronation of himself and Isabella his Queen, which it was intended to celebrate with great splendour and magnificence, on the Sunday next after the approaching feast of S. Valentine. †

Strange and serious changes in the course of twenty years occurred in the circumstances of this King and Queen. But Sir Ralph de Wedon still retained his Sovereign's favour, and had in the meantime received the honour of knighthood. Now, also, he received from the King another mark of the unaltered confidence he reposed in him. The Queen, with Prince Edward, her eldest son, the Earl of Kent, brother to the King, and the notorious Mortimer, and several other powerful noblemen, had conspired to dethrone the weak and unfortunate Edward; and, now, in open rebellion against him, were at the head of a numerous and well equipped army. Plunged into a state of extreme anxiety and

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\* Cal. Inquis. P. Mortem.

† Rymer's *Fœdera*, vol. iii., 59.

alarm, Edward endeavoured to collect forces from every part of the kingdom. In each county he granted to some principal adherent, on whom he could most depend, a Commission to call out and array the military of their respective localities, with the utmost possible dispatch. He conferred this office, for Buckinghamshire, on his "beloved and faithful Ralph de Wedon." \* He authorised and commanded him to raise within the county two hundred troops, selecting them from the most valiant and powerful men-at-arms, from the Hobelers,† and other military persons; and having caused all, both cavalry and infantry, to be duly equipped, to conduct them to the Royal presence.

To render the Commission more effective and peremptory, he authorised the said Ralph de Wedon to promise rewards to those who readily obeyed the summons, and to apprehend and imprison all whom he should find obstinate or rebellious.

It is doubtful whether Sir Ralph de Wedon ever executed the Commission. It is dated September 28th, 1326, at which period the King's cause had become almost hopeless, and before the Commission could have been carried into effect, must have been utterly so. By this time Edward himself had sought refuge in flight, and London and the adjacent counties had yielded to the Queen's faction. A cold-blooded revenge against her opponents now commenced. All who had faithfully adhered to the King were deemed worthy of some punishment. Some were wantonly butchered by the infuriated mob; others were executed, even with the Queen's sanction, in the most cruel and revolting manner. Those most leniently treated were deprived of their possessions. Ralph de Wedon was deprived of his own possessions and those of Elizabeth his wife,‡ a sufficiently significant indication that he did not readily join the conquering party.

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\* Rymer's *Fœdera*, vol. iv., 235.

† The Hobelers were a kind of light cavalry, mounted on inferior horses, called Hobbies—from whence comes the modern term Hobby-Horse. They never charged an enemy with the regular cavalry, but as their horses were lighter, and their armour less ponderous than those of the cavalry, they were chiefly employed to reconnoitre or to attack convoys. In regular engagements they fought on foot as archers or cross-bow men.

‡ Cal. Inq. P. Mortem, v. clause, 2do. Edw. III., m. 25.

But whether his fidelity to the dethroned Sovereign cost him his life is uncertain. If so, his possessions must have been restored to his son, as Drayton Manor was held by a Sir Ralph de Wedon, in 1349. \* It is far more probable, therefore, that he was pardoned, and received back his possessions, though under a different tenure. They had originally been granted by Edward II., to Ralph de Wedon and his heirs. Now, by whatever Ralph de Wedon they were held, he had only a life interest in them, after which they were to revert to the Crown. In this county, Sir Ralph de Wedon possessed the Manors of Wedon on the Hill; of Wedon, *juxta* Aylesbury; of Marsworth; of Wingrave, of Saunderton, of Drayton Beauchamp and Elstrop; besides lands in Amersham and Burnham.†

Neither Lysons nor Dr. Lipscomb mentions Sir Ralph de Wedon, as Lord of Drayton Manor, although he is so styled in several public records, and possessed a larger portion of the parish than any preceding proprietor.

#### SIR JOHN DE COBHAM.

The possessions of Sir Ralph de Wedon, at Drayton Beauchamp, and other places, were granted by Edward III. to Sir John, afterwards Lord Cobham, who was the son of Sir Ralph, and grandson of Henry de Cobham of Rundell, in Kent.‡

Sir Ralph de Cobham, the father of our Sir John, was in 1324 engaged in the French wars, being in the retinue of John, Earl of Warenne and Surrey, who, for his good services, conferred upon him the Manor and Village of Thetford, in Norfolk, to hold for his life. § The King afterwards granted the same to Ralph de Cobham and his heirs male for ever; and in the same year summoned him to Parliament amongst the Barons.||

Sir Ralph de Cobham married Mary, daughter to Lord Ros or Roos. Her first husband was William de Braose, Lord of Brembre and Gower, who died in 1290. She then married secondly, Thomas de Brotherton, fifth son to Edward I. He received this cognomen from Brother-

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\* See his Presentation to the Rectory.

† Cal. Inq. P. Mortem, vol. iv., 437. ‡ Pat. R. 38 Edw. III.

§ Cal. Inq. ad quod Dam, page 29.

|| Rot. Orig. Abrev., vol. i., 283. Dugdale's Baronage, vol. ii., 67.



ton, a village in Yorkshire, where he was born in 1299. "The Quene," says Leland, "by chaunce laboring there, as she went on hunting."\*

If the above dates be correct, Thomas de Brotherton was not born till nine years after his wife had been left a widow. He, however, dying before her in the year 1338, bequeathed to her a rich dowry, consisting of several Manors, together with the strong castle and the Manor of Strigoil in Wales, and the yearly rent of £6 1s. 1d., in Cratefield, in Sussex. From this husband, who was Earl of Norfolk, and Earl Marshal of England, she received the title of Countess of Norfolk; and, strange as it may appear, was permitted to hold the military office of Marshal of England till her death. She is often called Mary Marshall from this office, and this too, although soon after the decease of Thomas de Brotherton, she married Sir Ralph de Cobham. She also lost him in 1345, and became the third time a widow. † In this same year, probably in consequence of his death, she entered the Convent of Langley, in Norfolk. ‡ There, however, she remained not more than a twelvemonth; for in the following year, having resumed her position in society, she was required to furnish for the King's service one hundred Welshman from her Castle and Lands of Strigoil and Netherwent. § In A.D. 1352, she was again charged on the same estates to provide twenty men-at-arms for the King's expedition into France. Having also considerable possessions in Ireland, she received, A.D. 1361, a royal letter of summons to attend a special council of Nobles and others possessing Irish property, to consult on the distracted state of that ever unsettled country. ||

In the same year she presented to the Rectory of Drayton, probably as the assignee of Sir John Cobham, who at this period was abroad. The next year, 1362, she died, seized of very extensive possessions, amongst which are mentioned the Manors of "*Helpethorpe et Drayton Bechampe ut de baronia de Wolverton.*"¶

A curious mistake has occurred respecting her retreat to the Abbey of Langley. She is generally supposed to

\* Dugdale's Bar., vol. ii., 67. Leland's Itinerary, vol. i., fol. 105.

† Cal. Inq. P. Mortem, vol. i., 328.

‡ Dugdale's Bar., vol. ii., 64. § Rymer, vol. v., 509.

|| Rymer, vol. vi., 319. ¶ Cal. Inq. P. Mortem, vol. ii., 253.

have entered it prior to her marriage with Sir Ralph de Cobham. Clutterbuck, in his history of Hertfordshire, relates the circumstance in these words:—"In the 19th year of the reign of Edward the Third, she became a nun in the Abbey of Langley, in the county of Norfolk, but quitting that religious establishment," (or as Sir Henry Chauncy has it, "not liking that life,") "she married Sir Ralph Cobham, Knt., and died Anno 36 Edward the Third."\*

Had the original records been consulted, the idea here expressed would not have been entertained. The mistake appears to have arisen from following the order in which Dugdale, in his life of Thomas de Brotherton, relates his notices of the Countess, which evidently are not given in chronological order.

In his account of the Cobham family, he expressly states that John, the son of Sir Ralph Cobham by his wife, the widow of Thomas de Brotherton, being of age, succeeded his father in 20th Edward III., which would be only one year after the Countess *entered* the Convent of Langley; from which, it is evident, Dugdale could not have supposed she married his father after she had quitted it.

By a *Post Mortem* inquisition, we find Sir Ralph Cobham died, as already stated, in the 19th Edward III., and as his widow retired to the Convent the same year, we may reasonably suppose her object was to pass there the period of mourning, and not with the intention of becoming a nun.

Still we have another difficulty to encounter. Thomas de Brotherton died Anno 12th, Edward III., which would be only eight years before Sir John Cobham was of age and succeeded his father. How, then, could he be the offspring of Sir Ralph Cobham's marriage with the widow of Thomas de Brotherton? Were this the case he could not have been more than seven years old in 20th Edward III.; but we have satisfactory evidence that, in this year, he made proof of his age, and succeeded to his father's possessions; † consequently he must have been born some years before the death of Thomas de Brotherton, and could not have been the son of his widow by a

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\* Clutterbuck's Herts, vol. ii., 512. † Cal. P. Mortem, vol. iv., 444.

subsequent husband. We must, therefore, conclude that he was Sir Ralph Cobham's son by a previous marriage. There is but one objection to this supposition: he is generally called in cotemporary records "the son of the Countess Marishall, or the Countess of Norfolk." But this mode of expression may have been adopted to distinguish him from a kinsman of the same name, or because of the exalted rank of his step-mother. She is frequently styled the widow, and sometimes the wife of Thomas de Brotherton, even after the death of her subsequent husband, Sir Ralph Cobham. In the escheat at her death, she is thus described:—" *Maria Comitissa Norfolc' uxor Thome de Brotherton Comit' Norfolc', Relicta Rad' de Cobeham Militis.*" \*

It is remarkable that this discrepancy between Sir John Cobham's age, and the period of his supposed mother's marriage with his father, has never before, that I am aware of, been noticed by any author who has given an account of these families.

In the year 1356, Sir John Cobham was in the train of the Black Prince, and accompanied him into France, shortly before the memorable battle of Poitiers. He had on that occasion the following troops under his command:—

1 Knight.  
xxxii Esquires.  
xxxvi Archers.  
xix Welshmen. †

In the year 1359 he was still in France, and certain persons in England wishing to join his retinue, the King granted them letters of safe conduct for this purpose, dated September the first. These were as follows:—

John de Northwood, Knt.  
John Fippain, Knt.  
John Devenish.  
Peter Albertyn.  
Jacob de Barrowe.  
John Atte Church. ‡

His retinue at this time must have been sufficiently

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\* Cal. Inq. P. Mortem, vol. ii., 253.

† From MS. in the Archives of the Cathedral Library, Canterbury.

‡ Rymer, vol. vi., 136.

numerous to rank him among the distinguished Commanders in this expedition.

Having passed many years in the train of the Black Prince, and having been a sharer in his various fortunes, he became devotedly attached to this highly talented, and, in many respects, virtuous young leader. An opportunity was soon afforded him for manifesting this attachment, when he gave the most generous proof of it. These lengthened and expensive campaigns, in a foreign land, had involved both the Prince and his father in the greatest pecuniary difficulties. At their commencement, the King had nearly exhausted the monetary resources of England. Besides the pay requisite for his own regular troops, many of his continental allies were mere mercenaries, who could only be depended on so long as their services were liberally rewarded. Foreseeing that an ample fund must be at his disposal for such an undertaking, he had no sooner determined on attempting it, than he exerted every effort to raise the requisite provision. "No measure was neglected by him," says a living author, "which could increase his treasure, however extraordinary and undignified. When all the supplies he could ask had been given by the general assembly of the people, he demanded of each county provisions of bacon, wheat, and oats; he borrowed wherever he could find any one to lend; and pawned his jewels and his crown itself, for gold to hire soldiers and to bribe allies. So completely did he drain the land of its specie, that money changed its relative value in England, and became enormously increased in price. Immediately previous to the expedition, an ox was commonly sold in London for 6s. 8d.; a fat sheep for 8d.; a goose for 2d., and six pigeons for 1d. The current price of wheat per quarter was 2s." \*

If the value of money as here stated is compared with the rate of pay given by Edward to his troops, it will be seen how liberally he rewarded their services. The following account of their pay, at the siege of Calais, taken from the manuscript before alluded to, † will enable us to effect this comparison:—

"The Prince of Wales had by the day for his diet. . . xx. sh.

"A Duke, not of the blood royal ..... viii. sh. . . . . iiii. d. .

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\* James's Life of the Black Prince, vol. i., 73.

† In the Archives of Canterbury Cathedral.

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|-----------------------------------------------|-----------|-----------|
| "An Earl .. .. .                              | vi. sh.   | viii. d.  |
| "A Viscount .. .. .                           | v. sh.    |           |
| "A Baron .. .. .                              | iiii. sh. |           |
| "A Knight .. .. .                             | ii. sh.   |           |
| "An Esquire .. .. .                           |           | xviii. d. |
| "A Gentleman, for him and his Servant .. .. . | ii. sh.   |           |
| "Archers on foot .. .. .                      |           | iii. d.   |
| "Archers on horse .. .. .                     |           | iiii. d.  |
| "A Welshman on foot .. .. .                   |           | ii. d.    |
| "A Mariner .. .. .                            |           | iii. d."  |

According to this statement the daily allowance of the Prince of Wales was equal to ten quarters of wheat. That of an Earl, to the price of an ox; a Baron's pay equivalent to two quarter's of wheat, and a Knight's to one. A Squire might dispose of two fat sheep and a goose per day; an Archer recruit himself daily on a joint of mutton, and even Welshmen, the lowest class of soldiers, might feast on goose and pigeon pie from their daily wages.

Edward having thus to remunerate his followers and allies, found the ample stores he had collected soon exhausted. And England, already nearly drained of its specie, could not supply the enormous sums still required after a ten years' campaign. All the money he could raise was expended almost exclusively in remunerating his foreign allies, so that he could only reward the distinguished services of his English followers by grants of lands. In time, however, this resource began to fail, and he and the Prince were plunged into the greatest difficulty. In this emergency it was that Sir John Cobham, from devoted attachment to the Prince, as he himself expressly states, most liberally surrendered to him and his Royal father the reversion of nearly all his possessions.\* The form of this surrender was by "the livery of a ring of gold to the King at Thorne, near Sandwich, upon his passage into France."

Edward, having regranted them to Sir John Cobham for life, then granted the reversion of those possessions in Buckinghamshire, after the death of Sir John Cobham, to Thomas Cheyne, one of his own body-esquires, for his good services.† Sir John Cobham surviving both his favourite Prince and Edward III., peti-

\* Rot. Orig. Ab., vol. ii., 277. See also Dugdale's Baronage, vol. ii., 69.

† Rot. Pat. 38 Edw. III.

tioned Parliament, in the first year of Richard II., to fulfil his intention respecting the reversion of his possessions. The following is an abstract of his petition :—

“Sir John de Cobham, Knight, son of the Countess Marshall, sheweth, that whereas he for seizin gave to King Edward 3rd a ring of gold of the reversion of his Mannors of Wedon-hill, Pademore, Chederoldsenney, Hanshard, Holt, Weden in the Vale, Draiton Beauchampe, Messeworth, Sandresden, Holpesthorpe, Rolvesham, in the County of Bucks, Colsen in Norfolk, the good Manor of Adington in Berks, and Rowlson in the County of Leicester, to have all the premises after his decease to the King, and of his heirs of the Crown; he now prayeth that according to his intent, and for the discharge of the soul of the same King Edward, that the same may remain in the Crown.

“Whereupon the same Parliament, divers Lords and others, were examined openly, who approved the gift in form aforesaid, made to the King by delivery of a ring of gold in the name of seizin, the which by all the Justices was thought to be good, and the lands to pass thereby.

“Note—That the examination was by their oaths; and note, that the Justices and other learned of the King avowed such surrender by delivery of a ring to a common person to be good.” \*

Sir John Cobham died the same year in which he presented this petition, † but I have not been able to ascertain any particulars respecting his death, or the place of his interment. As this Sir John, Lord Cobham, is often confounded *with* a kinsman of the same name and title, his pedigree is here appended.

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\* Sir R. Cotton's Abridgment of the Records in the Tower, page 157.

† Cal. Inq. P. Mortem, vol. iii., 7 & 8.



# PEDIGREE OF JOHN LORD COBHAM.

Chiefly from *Dugdale's Baronage*—Vol. I., pages 65—69.

HENRY DE COBHAM, of Cobham in Kent = .....  
 was living in 12 John—1210

First wife  
 Daugr. of  
 Warine  
 Fitz-Benedict.

JOHN, Lord of the Manor  
 of Cobham, 36 Hen. III.

JOAN, 2nd wife  
 daughter of  
 Hugh de Neville  
 Lord of the Manor  
 of King's Waldon.

REGINALD = MARY  
 Sheriff of  
 Kent; obt.  
 24 Henry III.

WILLIAM DE COBHAM,  
 a Justice Itinerant for  
 the Counties of Sussex,  
 Wilts, & Southampton.  
 tem. Henry III.

JOAN =  
 Co-heir to Rose  
 widow of Stephen  
 de Pencestre.

JOHN, Lord of Cobham;  
 Justice of the King's Bench;  
 Justice Itinerant for the  
 County of Surrey, &c., a  
 Baron of the Exchequer.  
 obt. 28 Edw. I. 1299.

HENRY DE COBHAM =  
 Knt. of Rundell, Kent;  
 Governor of the Isles of  
 Guernsey and Jersey.  
 Constable of Dover Castle.  
 Warden of the Cinque Ports.  
 Living in 3 Edw. II.

JOAN, eld. dau.  
 and Co-heir of  
 Stephen  
 de Pencestre.

REGINALD = JOAN, da  
 of  
 of Sterborough, Kent,  
 Banneret & Baron  
 ancestor of the  
 Cobhams of  
 Sterborough.  
 Maurice  
 de Berkley.

AVICE = STEPHEN DE COBHAM  
 survived  
 her Husband.  
 Lord of the Manor of  
 Rundell. Knighted  
 in 34 Edw. I., with the  
 Prince, and several  
 other distinguished persons.  
 A Baron & Lord of the Castle  
 and Manor of Alyngton.  
 obt. 6 Edw. III.—13.

.... = RALPH DE COBHAM = MARY, Countess of Norfolk,  
 Knt., and Baron in the  
 Widow of Thomas de Brotherton,  
 18 Edw. II. obt. 19 Edw. III.  
 Dau. of Wm. Lord Roos.  
 Died 36 Edw. III.

JOHN DE COBHAM, Knt.,  
 Lord of Drayton Manor, &c.  
 succeeded to his Father's  
 Possessions in 20 Edw. III.  
 Died 1 Ric. II.—1377.

ON THE ANCIENT CROSSES INCISED ON THE CHILTERN  
HILLS AT MONKS RISBOROUGH AND BLEDLOW,  
IN THE COUNTY OF BUCKINGHAM.

BY THE REV. A. BAKER.

WHITELEAF or WHITECLIFT Cross is the title given to the gigantic figure of a Latin Cross incised on the steep chalky side of one of the Chiltern Hills, in the parish of Monks Risborough, about seven miles south of Aylesbury. Whiteleaf, according to the traditional orthography, is the name of a little hamlet at the foot of the hill, and probably expresses the correct pronunciation of the Saxon title, whether the conjecture be allowed or not, that it is derived from Wiglife,\* the grandson of Woden, and father of Hengist and Horsa; with which latter heroes the monument is popularly associated. Whiteclift appears to be merely an ingenious modern gloss, suggested by the colour of the soil and precipitous character of the ground on which the cross is cut; it is adopted, however, to the Inclosure Act (9 George IV.) and the Commissioners Award, by which this "ancient memorial or land-mark" (so styled) is declared to be public property, and a parcel of allotment is reserved to the Lord of the Manor, as compensation for his enforced expense of its perpetual maintenance in repair.

The shaft of the Cross springs from a triangular-shaped base, which reaches to the foot of the hill, at an oblique angle, formed by the natural slope of the surface. But, viewed from a distance, it appears to rise perpendicularly and stand out in relief, on a plain superficies; though this effect depends probably, in some measure, on the state of the atmosphere through which it is seen.

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\* Lipscomb says, "Whitleg, who was a warrior and hero, reputed one of the six sons of Woden, approaches so nearly to the name of Whiteleaf, as almost to tempt to a notion, that those names are of the same family." Wise, speaking of the Red Horse, of Warwickshire, says, "The Giant of Cerne is never, as I could learn, called the White Giant, nor Whiteleaf Cross, the White Cross; whereas, *if the colour of the soil* was the only reason for the epithet, they are as much entitled to it as the Horse." Further observations on White Horse, &c., p. 50.

The dimensions, which were accurately taken by the writer of this paper, on the 22nd of March, 1848, are as follows:—The hypothenuse of the triangular base 340 feet; the right-hand side 234 feet; the left 212 feet. The perpendicular rising from the centre of the base to the top of the Cross 230 feet. Height of the shaft of the Cross 50 feet; with 25 feet; length of each arm 30 feet; width 20 feet.

The difference of length between corresponding members of the figure (*e. g.*, between the opposite sides of the base) appears to be owing to the inequalities of the ground, and does not strike the eye of the observer.

It should be remarked that the dimensions of the base given by Wise, on the authority of "an ingenious friend," in A.D. 1742, represent it as of scarcely half the above size. If, therefore, his friend's measurement be correct, (and he claims especial accuracy), it is probable that the cutting did not originally extend to the bottom of the hill. Indeed, the base does now seem disproportionate to the size of the Cross above.

The gigantic stature of the figure, and its singularly conspicuous elevation, overlooking the Vale of Aylesbury into Oxfordshire, render it one of the most striking and magnificent monuments of antiquity in the county of Buckingham. Wise *supposes* it may be seen from the White Horse Hill in Berkshire, at the distance of nearly thirty miles; it is certainly visible from Shotover and Headington Hills, near Oxford, about fifteen miles across the open country. Bursting for the first time upon the eye of the traveller from the northern direction, at a sudden bend of the road, it presents an awful and almost spectral apparition of the Sign of the Son of Man, looming heavenwards above the peaceful valley, beside the ancient and everlasting hills; suggestive, and, as it were, symbolically illustrative of those words of the saintly author of the Imitation,—"*Ambula ubi vis quære quodcunque volueris, et non invenies altiore viam supra nec securiorem viam infra, nisi viam sanctæ crucis.*" (*S. Thomas a Kempis. De Imit. Christ. lib. ii. c. 12.*)

The Cross is situated in the midst of a locality not only distinguished for its romantic wildness and beauty of surrounding landscape, but full of exceedingly interesting Archæological remains and associations. A few yards

only below runs the Roman or British Icknield (or, as the poor people in the neighbourhood call it, the Hackney) Road, with numerous camps and stations occurring at intervals along its line. The parish of Monks Risborough takes its name from the Monks of S. Augustine, of Canterbury, to whom it was attached as a cell, and has remained, until the recent abolition of Peculiars, subject to the jurisdiction of that See. The adjoining parishes of the two Kimbles, Magna and Parva, scarcely require the authentication of tradition to the origin of their title from the British King Cunobeline or Cymbeline, who is said to have held his Court here; and Princes Risborough, on the other side, is historically associated with the Black Prince, whose palace (or castle) is still pointed out on the outskirts of the little town. The names of several other places in the neighbourhood are plainly of Saxon derivation; and some few appear etymologically indebted to the Picts and Danes.

There is accordingly a large field of conjecture for the ingenuity of antiquarians to exercise upon, in seeking for the origin of the monument in itself. Leland unfortunately seems to have just missed it, passing from Aylesbury to Wendover, the Missendens, Amersham, and so onwards to Uxbridge out of the county. And Camden does not mention it in his *Britannia*. The additions, however, made by more recent editors of this latter work, introduce a short notice, borrowed from Wise, whose theory on the subject, contained in a letter to Dr. Meade, relating to the White Horse of Berkshire, has been also adopted by Gough, Lysons, Lipscomb, and other modern topographers.

It is supposed by him to be a trophy of victory analogous to the White Horse, but of later date, when the latter device was exchanged for the Christian symbol upon the standard of the converted Saxons. The triangular base he considers to be the Globe, or rather Altar, of the Cross; and refers to the *crux victorialis* (which superseded the figure of a winged victory springing from a Globe or Altar), as represented in the coins of the Roman Emperors after Constantine, erected sometimes on a Globe, sometimes on an Altar-like tier of three or more steps, gradually decreasing towards the top one.

This plausible conjecture affords very little clue to the particular victory commemorated at Whiteleaf. It places it, however, at a much later period than that assigned by the tradition already referred to, which connects it with the exploits of Hengist and Horsa. He attributes the occasion to some victory gained by the West Saxon Christians over the Pagan Danes; and supposes that the neighbouring village of Bledlow (Bloody Hill) marks the very field of battle. He then quotes the Saxon Chronicle as relating a predatory incursion of the Danes into Buckinghamshire, between Ailsbury and Bernwood Forest, in the year A.D. 921; when he conjectures that the battle which led to the erection of the trophy was fought and won by the Saxon subjects of the Elder Edward, the son and successor of King Alfred. If Matthew Paris be correctly cited by Dr. Lipscomb, as expressly alleging a slaughter of Danes on *this* occasion at Bledlow, the theory is too complete to be treated as a mere naked surmise; only it is surprising that Wise has not mentioned this authority.\*

He does not appear to have been aware of the existence of a second Cross, traditionally coeval, incised on a still more prominent and loftier hill in the parish itself of Bledlow. This latter monument, however, is of much smaller dimensions, and of the Greek form, with four equal limbs, 30 feet by 15 each, as measured by the writer on the Feast of the Annunciation, in the year 1848. It has no base; and is placed near to the brow of the hill, in a less conspicuous situation. The hill itself is thickly wooded upon one side, and tufted all over with junipers and other shrubs; while the figure of the Cross is, through many years neglect, overgrown with weeds, and presents a much less sharply defined outline than the one at Monks Risborough. The two hills are connected, at the distance of about three miles, by the Icknield Road, which runs closely under the foot of both.

The different forms of the Crosses destroy the probability of their being erected at the same time to com-

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\* The writer has not yet discovered the reference in Matthew Paris. A correspondent well qualified to judge, in writing on the subject, says, scarcely too severely, of Dr. Lipscomb's work, "As far as I have been able to trace his statements, nothing in them which is true is new, and nothing which is new is true."

morate the same event. May not that of Bledlow Ridge have been the original memorial, and suggested the position of the other, as on a more conspicuous spot, where it might have served the further purpose of a Wayside Cross, and have marked also the consecrated character of the ground in the neighbourhood of the cell of Monks; the Monks themselves being, is it not obvious to conjecture, the authors of the monument? A right of sanctuary, or demarcation of Church lands, may have been included in the intention. For all these purposes are attributed to the numerous standard Crosses of stone, which are found in every part of the country,—and may have furnished a type for the form of this. On this supposition, the triangular base should be an imitation of the pedestal in which the shaft was ordinarily fixed. A surprising number of these Crosses are recorded, together with some interesting explanatory remarks, in the “*Ecclesiologist*” of February, 1848; and also in a paper by Mr. Haslam, in the “*Archæological Journal*,” of December, 1847.

It remains only to mention that a custom analogous to that of scouring the White Horse periodically, commented on by Wise, was observed in the case of the two Crosses, but has now become obsolete. The one on Bledlow Ridge (it has been ascertained by the writer) was thoroughly cleaned and repaired about fifteen years ago; but with no particular public festival; and had not been previously, within the memory of man. That at Monks Risborough, it has been already intimated, is repaired from time to time, as a condition of tenure, by the Lord of the Manor. Wise records a local tradition (which still remains), that part of the cost of cleansing was borne by some of the Colleges of Oxford; Christ Church is particularly mentioned.\* The Manor of Bledlow is attached

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\* The writer, on enquiry at Oxford, is unable to trace any connexion of either Cross with Christ Church. The following extract from a private letter of a resident in the county, of literary notoriety (received since the above Paper was prepared), connects the one at Whiteleaf with St. John's College:—

“The late Sir Scrope Bernard Morland made such enquiry into the story of the Saunderton Plain Fight, which is but a dark and traditional story, fortified, however, by the name of *Horsenden* (querc, the head quarters or *resting place* of Horsa, the night before the battle), and Bledlow (the Bloody Field—an Anglo-Saxon compound). He also made it out plausibly enough, from the number of Saxon and British names of places round, such as Eglishburgh (Aylesbury), Weston, Tring, Wing, and Ivinghoe (of poetical



to Eton College; which, it is understood (from information obtained in the parish), was at the expense of the last scouring. It is hoped that further enquiry will result in information, which may throw more light upon the history of these very interesting remains.

## ANNUAL EXCURSION OF THE SOCIETY.

(From the *Aylesbury News* of July 19, 1856.)

The Annual Excursion of the members of the Society, took place on Tuesday and Wednesday last. The locality selected was Eton; and although it was impossible to visit all the objects of interest in the neighbourhood, enough was seen to excite a wish that a larger number of members had been present to partake of the enjoyment. Unfortunately the day fixed for the meeting was also that chosen by the Royal Agricultural Society for their annual gathering; in addition to which the difficulty of reaching Eton from the centre of the county, where most of the members reside, no doubt deterred many who would otherwise have been present. Among those who

memory), Halton, Aston Clinton, Wycombe, Hughenden, Missenden, Ellesborough, Hampden, &c. &c., all Anglo-Saxon derivatives, of later date than the *Via Ikeni* (Icknield Way) and Wendover and Kimble (British), the latter of them a Palace or Strong Hold of Cynobeline or Cymbeline, that that country was an important Boundary Line of Defence held by Britons and Saxons alternately—all confirmatory of the Story of the Battles in the Buckinghamshire and Berkshire Vales adjoining the Chilterns. But Sir Bernard Morland's notion was that the Whiteleaf Cross was a *later* monument, raised by the *Christian* Saxons, probably where some older monument had been on the Hill on which the Brothers had raised their victorious standard to recall their troops from the pursuit. He believed he had traced some tenure by which the Monks of St. John, in Oxford, were bound to keep Whiteleaf Cross in repair, and that the Mount in the Garden of St. John's College, Oxford, was raised to enable the Monks to pray in *sight* of the Whiteleaf Cross over Risborough. And, I remember, as a boy, going to the Mount in St. John's College Gardens to ascertain whether it was *possible*, before the Mount was covered with trees, and before the now intervening buildings were built, to see Whiteleaf Hill from thence—and it appeared to me that it *was*."

A Fellow of Eton College, in a private letter, says—

"This College are Lords of the Manor of Bledlow, and have held property there in woods and other lands ever since the Foundation in 1441. But in respect to keeping the Cross on the side of the Hill clean, no one is aware of any such service. I have asked the Bursar, who has been a member nearly thirty years, and he knows nothing of such a claim or service. I believe nothing exists in our archives about Bledlow, further than it is mentioned in the Charter of Endowment."

The writer would take this opportunity of thanking several clergymen, and other residents in the county, who have kindly communicated with him on the subject.

joined the excursion were C. G. Du Pré, Esq., M.P., and T. T. Bernard, Esq., Vice-Presidents of the Society; the Rev. Hibbert Wanklyn and Boughey Burgess, Esq., Secretaries; the Rev. W. J. Burgess, of Latimers; Rev. W. Johnson and Rev. W. Marriott, Assistant-Masters of Eton; Rev. J. Robertson, Curate of Upton.

Salthill, the appointed place of meeting, is celebrated as once the site of the famous Eton Montem, now numbered with the things that are past. Near Slough is the house where Herschell resided when he discovered the *Georgium Sidus*; at Stoke Poges, three miles distant, the poet Gray lived and wrote, and his residence, West End House, is still further memorable as having been in the possession of the Penn family, if not of the great Quaker himself. Of the many objects of antiquarian interest at Windsor it is needless to speak, for neither these nor any of those mentioned were among those visited by the Society. Eton College, of course, stood first on the list, in addition to which Iver and Upton Churches were selected in furtherance of one main object of the Society's endeavours—the exciting an interest in the work of restoring and beautifying the Parish Churches which have fallen into decay.

On arriving at Eton College the visitors were permitted to take a general survey of the magnificent pile of buildings. It is unnecessary to enter into a detailed description of a place so well known, but we may mention a curious statement made during the visit. It is evident from the strength of the buttresses which support the chapel that it was originally intended to bear a stone roof; and the architecture of the upper portion of the chapel, differing as it does from the lower—the different quality of the stone, which is a fine foreign stone in the lower part, and a bluish stone from the neighbourhood in the upper—all show that the erection must have been completed at a different period from the other portion. Such in fact was the case; for it is said that Edward VI. sent a peremptory order to the Fellows to complete the building forthwith under pain of losing their charter, and the utmost speed was used in obeying the mandate. The brick story over the cloisters was added at the time when the obligation to celibacy ceased to be binding on the Fellows.

The visitors attended service in the College Chapel, after which the Rev. W. Marriott obligingly pointed out the various objects of special interest. Among these is the Mortuary Chapel of the Founder, William Lupton, whose name is expressed by the singular device of placing the first three letters (LUP) on a barrel or ton. A mural brass, by Waller, bears the inscription, "*miserere mei secundum magnam misericordiam tuam*," on a scroll. The monument to Sir Thomas Murray (*Moravius*), to the right of the Communion table, has a full-length skeleton underneath the bust of the deceased in full dress—a striking contrast, which can hardly fail to excite attention. In the entrance to the Chapel is the monument of Dr. Allestree, who is said to have become Provost of Eton by a singular kind of merit. Tradition relates that the "Merry Monarch," having challenged one of his courtiers to find an uglier man than himself, the latter, after long search, presented Allestree to his Majesty, who, feeling bound to do something for him, conferred on him the vacant office. Before leaving the Chapel, it should be mentioned that one of the old bells, long used as a "passing-bell," being recently unhung, the following curious inscription was found on it, supposed to be addressed to the passing soul—" *Gaude, magnus honos erit tibi, quod post ipsum scandas in cæli palatiâ* "

After leaving the Chapel, the visitors were received in the most courteous manner by the Provost, Dr. Hawtrey, and the Rev. G. J. Dupuis and Rev. G. Green, Fellows of the College, by whom they were conducted to the Library, and the various objects of interest preserved in the archives were exhibited. Among these was the original charter granted to the College by King Henry VI., in the 20th year of his reign, and the will of that Monarch, referring to the completion of the edifice. There is also a grant of arms to the College, from the same Monarch, two years later, from which it appears that the present arms of the College differ in some particulars from those to which it was originally entitled. Another curiosity is a charter from King Henry VIII., granting permission to keep swans in the river, and to impress their mark or "nick" upon the bills of the bird, a right which it has recently been attempted to revive, but we believe without success. The memory of the last

named Monarch is preserved in the College not very reverentially, in the couplet "Henricus Octavius, took away more than he gave us"—referring to an exchange of lands which took place in his reign. The *rotuli* or rolls containing the annual accounts of the College, from the earliest period, were also exhibited. Among the curious books in the library are a MS. Homer, said to date from the ninth century; a beautiful vellum copy of the Niebelungen Lied, printed for the present King of Prussia, and presented by him to the College; a volume of letters from Venice, by Sir H. Wootton, once Provost of the College, when Ambassador to that Republic; and a curious illustrated work, once in the possession of the late Lord Palmerston, in which the genealogy of the principal German Royal families is traced back to Noah! There is also a unique collection of portraits, made by Grainger, not certainly intended for the edification of youth, for among the celebrities it contains are Jonathan Wild and "Mr. John Sheppard." In the visitor's book are the autographs of the Queen, accompanied by the late Duke of Wellington, Louis Philippe, and many others. Another object of considerable interest was the collection of portraits of some of the scholars, presented to the Head Master on leaving Eton. Among these were the present Lord Derby, Lord Clarendon, Viscount Curzon, Lord Clive, &c. &c. The private library of the Provost was also thrown open, in the most obliging manner, to the visitors. It is right to add that the extreme courtesy of all the authorities added not a little to the interest of the visit, and it is a matter of congratulation that two gentlemen connected with the College, the Rev. W. B. Marriott and W. Johnson, Esq., as also C. P. Barrett, Esq., of Eton, were proposed and elected members of the Society at the Meeting on Tuesday.

The programme for Wednesday's Excursion included a visit to Iver Church; but it appeared that there were not a sufficient number of members enthusiastic enough to face the unfavourable weather, and the plan was therefore abandoned.

[Upton Church was, however, visited, the Society being represented by the two Secretaries, the Rev. J. Robertson, Curate of Upton, and Mr. F. M. White. They were

kindly received by the Rev. T. H. Tooke, who pointed out the various beauties of the Church. These we do not here allude to, as we have been favoured with a Paper on the subject by the Rev. J. Robertson.—Ed. R. B.]

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## QUARTERLY MEETING OF THE SOCIETY.

(From the *Bucks Herald* of November 1, 1856.)

A Quarterly Meeting of the Society took place in the National School-room, Aylesbury, on Wednesday last, at one o'clock. Amongst those present we noticed the Ven. the Archdeacon, T. T. Bernard, Esq., R. Rose, Esq., the Rev. J. W. Wharton, the Rev. H. Wanklyn, the Rev. W. H. Kelke, the Rev. W. J. Burgess, the Rev. F. N. Alexander; Mr. T. Dell, Treasurer; Mr. J. K. Fowler, and Mr. Thomas Field.

The Committee met, when T. T. Bernard, Esq., was requested to take the chair.

A discussion took place with respect to a site for the proposed County Museum; and it was resolved to allow the matter to rest for a short period.

Several bills were presented and allowed by the Meeting.

It was resolved that, for the future, all subscriptions be paid either to the Treasurer or Secretary direct, instead of through an agent. The Secretary was directed to apply for all arrears of subscription, and to state that the same must be paid at once, or the names of those in arrear would be printed on the back of the wrapper of the next number of the "Records," as before notified.

It was proposed by the Ven. Archdeacon Bickersteth, seconded by Mr. J. K. Fowler, and carried, "That only the sum of 4s. 6d. per annum be expended out of the funds arising from the composition of one guinea for five years subscription."

Proposed by the Ven. Archdeacon Bickersteth and seconded by the Rev. W. J. Burgess, "That a vote of thanks be conveyed to the Provost and Fellows of Eton College for the kind and courteous manner in which the Society was received by them in July last."

Proposed by Mr. J. K. Fowler and seconded by the Rev. H. Wanklyn, "That only 200 numbers of the "Records of Bucks" be printed for the future, in lieu of 250." All the back numbers of the Society's publication may be had on application to the local Secretary, the Rev. H. Wanklyn, by any subscriber, at half price, viz., 1s. per number.

Archdeacon Bickersteth presented "The London Tradesmen's Tokens" from Admiral Smyth, at the same time expressing the gallant Admiral's regret that he was unable to attend the Meeting.

The business of the Committee now closed, and the General Meeting was opened. The Rev. Wharton B. Marriott, William Johnson, Esq., of Eton College, C. P. Barrett, Esq., of Eton, proposed by the Rev. W. J. Burgess, seconded by the Rev. H. Wanklyn, were unanimously elected; as also the Rev. J. Ingram, of Clitheroe, proposed by the Rev. W. H. Kelke, seconded by T. Dell, Esq.

The Secretary was desired to convey the thanks of the Society to his Grace the Duke of Northumberland for his handsome present of the volume of the "Northumbrian Roman Coins;" also to Admiral Smyth for his present of the volume of "The London Tradesmen's Tokens."

Mr. Field presented to the Society, on behalf of Mr. May, a photographic view of Chesham Church, concluding the first series of "The Churches of Buckinghamshire," which would probably be the last attempt, as Mr. May had not received sufficient encouragement to induce him to persevere.

The Rev. J. C. Wharton then read a very interesting paper, being an "Extract from an ancient Book or Memoranda and Institutions of Oliver Sutton, Bishop of Lincoln," who was called upon to preside over that diocese in 1280. The document, which is now preserved in the registry of the Bishop of Lincoln, recited that Robert de Thame, priest, having been presented by the Dean and Chapter of Lincoln to a vicarage in the chapels of Burton (Bierton), Querendon (Quarrendon), Bokeland (Buckland), and Stoke (Stoke Mandeville), nigh Aylesbury, an inquisition was made by Master Richard de St. Tredeawynde, prebendary, into the value of the alterages of such Chapels, when, Robert de Thame having renounced



the presentation, Adam de Berington was presented to the vicarage. It was found that the yearly value of the alterages of the respective Chapels was—Burton, fifteen marks; Querendon, eight marks; Buckland, six marks; and Stoke, seven marks, consisting of oblations of wool, lambs, milk, flax, pigs, &c.; and as regarded the Chapel of Burton of "Puttecome," chaplains for the several Chapels were to be provided, and the vicar of Bierton was to have a priest resident with him at the vicarage. The Chapter was to provide books and for the repairs of the ornaments of the Chapels, if the vicar had not sufficient means.

A question arose as to the meaning of the word "Puttecome," but no light was thrown on it.

Mr. Wharton stated that the present vicarage-house of Bierton stood on the same spot as indicated in the Paper read, and that Mr. Street, the architect, had declared that the foundations were stone for stone, the same as when it was erected. The date of the document was 1294.

The Archdeacon said, that at the last Meeting the Association had considered whether something could not be done to preserve Quarrendon Chapel from desecration.

Mr. Wharton remarked that, acting on the suggestion then thrown out, he had notices posted, and he thought they had been attended with good effect. The work of desecration seemed to have been stopped. He well knew that the arms and legs of the monuments had been used for propping up pigstyes.

The Archdeacon said the great object was to protect Quarrendon Chapel as an historical ecclesiastical relic.

A Paper, contributed by the Rev. John Robertson, of Slough, "On Upton Old Church," was then read by Mr. J. K. Fowler, and the thanks of the Society were voted to Mr. Robertson for his interesting contribution.

The Rev. W. J. Burgess then read a Paper "On the Parish Church of Chetwode," which will appear in the "Records."

Mr. Thomas Field exhibited a Monumental Brass, to be let into the stone covering the grave of the late John Camden Neild, in North Marston Church. It will be recollected that the deceased left his large property to the Queen, and her Majesty has, in memory of the testator, restored the Chancel of the Church, and placed therein a

memorial glass window. The Monumental Brass, executed by her Majesty's commands by Mr. Field, bears the following inscription:—"Beneath this tablet are deposited the remains of John Camden Neild, Esq., who died on the 30th of August, 1852, aged 72."

The meeting then separated.

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### MISCELLANEOUS EXTRACTS.

Amersham was represented in Parliament by the poet Waller, and the patriot Algernon Sydney.

Ankerwyke was the seat of the statesman Sir Thomas Smith; under whose roof John Taylor, the deprived Bishop of Lincoln, died in 1553. Near the house is a yew tree, which, at six feet from the ground, measures thirty feet five inches in girth.

Aylesbury, during the interregnum, was represented in Parliament by the two regicides, Scot and Mayne; and, in the reign of George III., by the notorious John Wilkes.

Bletchley was the rectory, and Burnham the vicarage, of William Cole, the well-known Cambridge antiquary.

Brightwell Court was the seat of Charles Boyle, Earl of Orrery, the inventor of the astronomical machine named after his title, and the antagonist of Bentley, who, it was said, had rather have been *roasted* than *Boyled*.

At Buckingham, March 15, 1725, 138 houses, more than one-third of the town, and property to the amount of £40,000, was destroyed by fire.

Bulstrode was built in 1686, for his own residence, by the inhuman Lord Chancellor Jefferies.

Burnham, Desborough, and Stoke are the three Chiltern Hundreds.

Ditton was the seat of Sir Ralph Winwood, author of "Memorials," and Secretary to James I.

Drayton Beauchamp was the rectory of "the judicious" Hooker, author of "Ecclesiastical Polity."

At Edlesborough, in 1675, was buried Michael Fenn, aged 124; and in the church-yard is a monument for Thomas Edwards, author of "Canons of Criticism," who resided at Turrick, in this parish, and died there 1757, aged 58.

At Eton, Bishops Flectwood and Pearson, the learned John Hales, Sir Robert Walpole, Lord Chancellor Camden, and Cole the Cambridge Antiquary, were foundation scholars. Oughtred the mathematician, Boyle the philosopher, Waller the poet, Pitt Earl of Chatham, Horace Walpole Earl of Orford, Gray the poet, Bryant the mythologist, Abp. Cornwallis, Charles James Fox, Pratt the first Earl Camden, Nicholas Hardinge, Clerk of the House of Commons, and his son George, the eminent Welsh Judge, were educated here. The procession of the scholars "ad montem" to collect money for salt, whence the place has acquired the name of Salt-hill, appears to have been coeval with the foundation of the College, and most probably was the same as the ancient customary procession of the Bairn or Boy-bishop.—In the Chapel were entombed John Longland, Bp. of Lincoln, confessor to Henry VIII. Sir Henry Savile, scholar, Sir Henry Wotton, statesman and poet, and its Provost, Francis Rous, Speaker of Cromwell's Little Parliament. In the cemetery belonging to the Chapel lie the remains of the ever memorable "John Hales."

Farnham Royal was the burial-place of Dr. Chandler, Bp. of Durham, and of the mythologist Jacob Bryant, who resided at Cippenham (where he was frequently visited by their Majesties, the King often coming alone and staying several hours with him), and died there in 1804, aged 89.

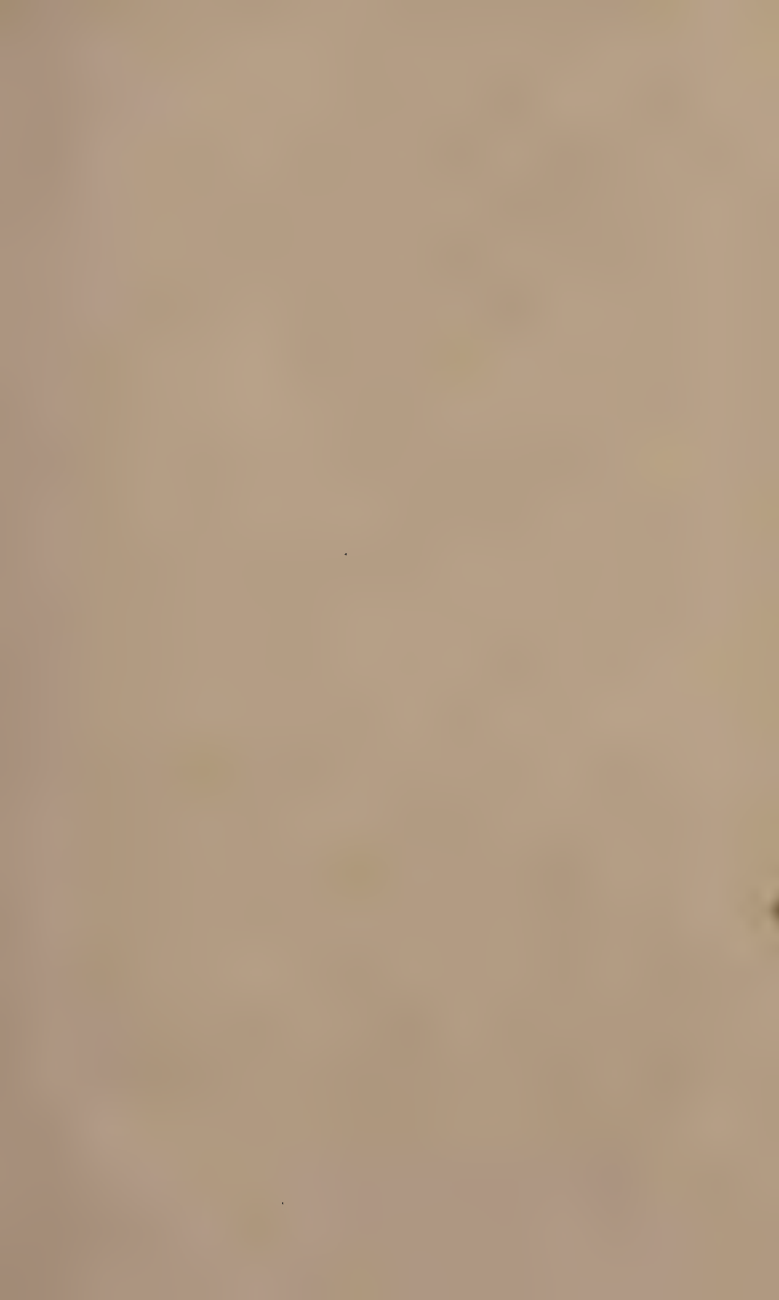
Fawley Court was the seat of Sir Bulstrode Whitlock, author of "Memorials," who died in 1675, and was buried in Fawley Church.

In Fenny Stratford Church is the monument of the antiquary Browne Willis, who died in 1760, aged 78.

Gregories was the seat of the statesman and orator Edmund Burke, who, by his masterly exposition of French principles in all the fullness of their deformity and terrors of their operation, "stood between the dead and the living," and "stayed the plague!"

Grendon was the rectory of Samuel Clarke, author of "Biblical Annotations and Concordance," who was ejected by the Act of Uniformity, and died at Wycombe in 1701.

Hall Barns was the seat of the poet Waller.





GRESLOW CHURCH - from the Records of Bucks -

From a drawing by M. A. LOWER F.S.A.

W. NEWBERRY

## BIERTON WITH QUARRENDON, BUCKLAND AND STOKE.

In an ancient Book of Memoranda and Institutions in the time of Oliver Sutton, Bishop of Lincoln, who began to preside over the Diocese of Lincoln Anno Domini 1280, and now remaining in the Registry of the Lord Bishop of Lincoln, is contained as follows:—

“BURTON WITH QUERENDON, BOKELAND, AND STOKES.

“ROBERT DE THAME, Priest, having been presented by the Dean and Chapter of Lincoln to a Vicarage to be ordained in the Chapels of Burton, Querendon, Bokeland, and Stokes, nigh Aylesbury, appropriated to the Community of the Chapter of Lincoln; And an Inquisition having been made by Master Richard de St. Fredeswynde, Prebendary of Merston; according to the accustomed Articles, and especially concerning the value of the proceeds of the Altarage of such Chapels, whereby, amongst other things, it was found concerning the value of the aforesaid proceeds as below is contained; And afterwards the same Robert, renouncing the presentation made of him, for that he subsequently accepted the Church of the Blessed Mary Magdalen in the Close of the Church of Lincoln, the said Dean and Chapter again presented Adam de Berington, Chaplain to the said Vicarage so to be ordained; whose presentation being received, the Bishop, after a Conference had with his aforesaid Chapter, on the 7th Kalends of December,\* A.D. 1294, at Stowe Park, ordained such Vicarage under the form following:—

“KNOW ALL MEN THAT WE OLIVER, by Divine Permission Bishop of Lincoln, willing that a Vicarage be ordained in the Chapels of Burton, Querendon, Bokeland, and Stokes, in our Diocese, appropriated to the Community of the Chapter of Lincoln, have expressed this *viva voce* to our same Chapter: Wherefore, pending their presentation of the same, we have caused to be inquired

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\* 25th November.



by Master Richard de St. Fredeswynde, Prebendary of Merston, concerning the value of the proceeds of the Altarage of such Chapels, And it being found by the same Inquisition that the proceeds of the Altarage of the Chapel of Burton are worth in common years \* 15 marks, the proceeds of the Altarage of the Chapel of Querendon are worth in common years 8 marks, the proceeds of the Altarage of the Chapel of Bokeland are worth in common years 6 marks, and the proceeds of the Altarage of the Chapel of *Stokes* are worth in common years 7 marks: And the same proceeds consist in all manner of oblations, mortuaries, *tithe of wool, lambs, milk, flax, hemp, pigs, geese, eggs, foals of horses, calves, gardens and Crofts*, which are dug with foot and spade, and also in the tithe of pigeons; And that in the parish of the Chapel of Burton is given certain corn, commonly called 'Putte-corne,' for the burial of the Parishioners of Hulcote who are buried at Burton, which belongs to the Altarage of Burton: And that there are there two Mills, the one a Water Mill, and the other a Horse Mill: And that in the said Portion the said Vicarage might most competently be ordained, and the Manse of the Vicar be assigned in the Vill of Burton:—We considering that it will be needful for one Chaplain to minister in the Chapel of Querendon, another in that of Bokeland, and a third in that of Stokes, And that it is fit that the Vicar should have a Priest dwelling with him, do ordain that the portion of the Vicar, to be instituted in times to come, shall consist in all and singular the portions above written and in others the like, if any there be which ought to be contained in the name of Altarage, And that the said Chapter build suitably a competent Manse for the use of the Vicar at Burton on the ground of the Chapel, on the West side, at their own costs; saving to the same Chapter the Tithe of Sheaves and Hay, And all lands and tenements with their appurtenances: in pastures and other things whatsoever belonging to the same Chapels: And also the Jurisdiction which the sometime Prebendary of old used to have in the same Chapels without prejudice to Pontifical Right. Moreover we ordain that the said Chapter shall in the beginning find proper books and Ornaments suitable to the Estate of the

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\* *i. e.*, one year with another.

said Chapels, which the Vicars for the time succeeding there shall hereafter be bound to find and keep up equally fitting and good at their own Costs, and to procure proper ministers to minister in all the Chapels aforesaid, and do all other things which are in any wise requisite for Divine Service. And that the said Chapter shall diligently take care and watch that such Ornaments and books be honestly kept by the Vicars, and, when necessary, repaired. But if the Vicar for the time being, perchance suffice not for the repair or amendment of them, in that case, the Chapter shall be bound to amend such defaults for their negligence. But the construction and repair of the Chancels of the Chapels aforesaid ought to belong to the Chapter or Parishioners of the places according to the manner observed in time past. We ordain likewise that the Vicar for the time being shall be free of all ordinary charge in the aforesaid Chapels, except the aforewritten repair and amendment of the Books and Ornaments. But he ought only to answer for the portion of his Vicarage if in future it chance to be taxed to any tenth or other contribution. But if the Vicar's portion ordained as is premised, in the process of time seem to deserve to be increased, as being insufficient, We especially reserve to ourselves and our successors the power of doing this, and also, if there should appear aught in this Ordination doubtful, obscure or requiring interpretation, of declaring and interpreting the same. Done at Stowe Park, on the 7th Kalends of December, A.D. 1294.' Afterwards the Bishop, in the same year and place, adhering to the Inquisition before made, admitted the aforesaid Adam, being recommended by the Chapter in respect of his birth, life, manners, and conversation, to the said Vicarage, and canonically appointed him perpetual Vicar in the same, with the charge of personally ministering and continually residing. And he swore obedience to the Bishop canonically in the usual form, And Oath being made by the said Adam of residing in the Vicarage aforesaid, according to the form of the Constitution provided upon the admitting of Vicars, it was written to the Vicar of Aylesbury that he should cause the same Adam to have corporal possession of the said Vicarage, in the form aforesaid, and the said Adam had nevertheless Letters Patent of Institution."

## DRAYTON BEAUCHAMP.

MANORIAL HISTORY.—(*Continued from Page 218.*)

### THE CHEYNE FAMILY.

After the death of Lord Cobham, the Manor of Drayton passed to the Cheyne Family, and continued in their possession for more than three centuries. The name of this Family, which is supposed to be derived from the French *Chêne*, an oak, or *Chenai*, a grove of oaks, is so variously written in ancient records as to have caused much confusion and many serious mistakes. The name of the same person may be found thus severally written:—"de Chednoy," "de Cheney," "de Cheigny," and "de Chyngnie;" while his ancestors, Lords of the same Manor, are written, "de Kausne," "de Kan," "de Ken," "de Shaine," "de Sheene," and "de Cahaignes;" and his successors, "Cheyney," "Cheney," and "Cheyne." It is also written "de Keynes," "de Chinene," "de Chene," and in Latin, "de Querceto," "Caneto," and "Casineto." Some of these variations may have been caused by the intentional contractions, or by the mistakes of transcribers, but they are doubtless chiefly owing to a strange kind of ancient pedantry, of which Fuller quaintly remarks, "It is an epidemical disease to which many ancient names are subject, to be variously disguised in writing. How many names is it, Chesney, Chedney, Cheyne, Chyne, Cheney, &c.? and all but one de Casineto." This diversity in spelling has occasioned innumerable errors. The nearest of kin have been considered as totally unconnected, and the same individual has been severed into two, three, and even four distinct persons. So little dependence can be placed on early orthography, that it has been truly remarked by a competent judge, "To the days of Queen Elizabeth, and even later, the number of letters a man put into his name was as much a matter of choice as the number of flourishes he put round it."

Dugdale, and many historians and genealogists, probably on his authority, state that the various branches of the Cheyne Family descended from one common ancestor,

Ralph de Caneto or de Casineto, who first came into England with the Conqueror. But almost immediately after the Conquest, several branches of the Family were settled in various parts of the kingdom, and, although there is good reason to believe that these originally sprang from the same stock, yet they were too numerous at this early period to have had one common ancestor at the time of the Conquest. It must therefore be concluded that several brothers or cousins accompanied the Conqueror, and, subsequently establishing themselves in different parts of the kingdom, became the heads of these several early branches. The following are some of the earliest notices of the family that I have met with:—

A.D. 1043—1066. In the “Exeter Doomsday Book,” at fol. 391<sup>b</sup>, this entry occurs:—“Goscelmus holds one Manor, which is called ‘Aulescoma.’ Chenias held this in the time of King Edward (the Confessor). At fol. 396, “Goscelmus holds one Manor, which is called ‘Farenneia,’ and Chenies held it.” In the “Winchester,” at fol. 4,—“The house of Lewine Chane rendered custom in the time of King Edward.” If these persons were of the Cheyne Family, it is evident some of its members must have been established in England prior to the Conquest.

A.D. 1066—1100. Richard de Chene, who is often styled “Richard Forestarius,” or “Venator,” is said to have come into England with the Conqueror, who conferred upon him a third part of Chesterton, in Warwickshire. He also gave him other lands in Staffordshire, held in Serjeantry, by keeping of the forest of Cannoc, or Kannoc; for the bailiwick whereof he paid yearly ten marks to the king. (“Dugdale’s Warwickshire” and “Ward’s Stoke-upon-Trent.”)

Ralph de Keynes, who lived in the reign of the Conqueror, left two sons, Ralph and William. Ralph, succeeding his father, married the daughter of Hugh Maminot, and had in frank-marriage with her, by the grant of Henry I., the Manors of Tarent, in Dorset, and of Combe and Somerford, in Wilts.\* To this branch may be traced other branches, whose name is often written “Cheiney” and “Cheney.”

William de Cahains held of the king lands at Flore, in Northamptonshire, and at Barton, in Cambridgeshire.

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\* “Hutchins’ Dorset,” vol. i., p. 188.

In Buckinghamshire he held a manor of Goisfrid de Mandeville; and in the county of Sussex he held manors under the Earl of Morton and Archbishop Lanfranc. ("Doomsday Book.") Dugdale, and others perhaps on his authority, erroneously place Barton in Hertfordshire, and make this William de Cahaigues the second son of Ralph de Keines, who is said to have accompanied the Conqueror: whereas, he was certainly his cotemporary, was previously and more extensively enfeoffed with possessions, and is the only one of the family whose name is mentioned in "Doomsday Book." In the reign of William Rufus he was Sheriff of Northampton. By his wife, Adelais, he had Hugh, who succeeded him, and whose name is written "de Cheneys." (See "Bridge's Northamptonshire.")

In "Wace's Poetical Roll of the Conqueror's Companions," which is considered by Sir Henry Ellis as the earliest list now extant of those who fought at Hastings, the following couplet occurs:—

"Et Gilebt li niel Dasnieres  
De Chaignes et de Coismeres."

In the "Ely Inquisition," fol. 1, Nicholas de Chenete is mentioned as one of the Jurors for Stapleton Hundred.

In the "Winchester Book," at fol. 23<sup>b</sup>, occurs this entry:—"William de Chaisneto supplies the Hospital with *salt and water*." "Item. Balwin pays to the Bishop vi<sup>s</sup>. And item. Baldwin pays to Gilbert de Chinai ii.<sup>s</sup>."

A.D. 1100—1135. Count Manasses de Chisnes in the first year of Henry the First, was one of the king's sureties in a compact between him and Robert Earl of Flanders, the Earl stipulating to supply Henry with 500 soldiers for the sum of 400 marks. ("Rymer's Fœdera," vol. i., pp. 1, 3.)

In the same reign, Roger de Cheney gave the tithes of Minster Lovel, in Oxfordshire, to the Monks of Eynsham. About the same time, Ralph de Chesnei bestowed on the Monks of Lewis one hide of land and the mill at Bardsey, and also the Church of Bristelmesten, with all the tythes he had in that town. ("Dugdale's Baronage," vol. ii., p. 289.)

A.D. 1150—1188. William de Chenei was Sheriff of Norfolk and Suffolk in the fifth of Henry the Second. (Dugdale.) Nicholas de Chenet was Sheriff of Cam-

bridgeshire and Huntingdonshire in the ninth of the same reign. Philip de Cahaines gave the Church of Willien, in Herts, to the Monastery of St. Mary of Newport Pagnell, previously to the fifteenth of the same reign. ("History of York," by the Archæological Institute, 1846.) In the same reign, William or Walter de Chesnei was Lord of the Manor, and Patron of the Advowson of Cublington, in the county of Buckingham. ("Lipscomb's History of Bucks," "Dugdale's Bar.," vol. i., p. 708.)

A.D. 1190—1216. Ralph de Cahaines was Sheriff of Somerset and Dorset from the 3rd to the 6th of Richard I.; and William de Cahaines, his son, succeeded him from the 6th to the 10th of the same reign. ("Hutchin's Dorset" and "Collinson's Somerset.")

A.D. 1250—1274. John de Chesnei, in the reign of King John, possessed a moiety of the manor of Fleet Marston, in Bucks. (Lipscomb.) Roger de Chedney was Sheriff of Gloucestershire from 1262 to 1271. "By an Inquisition taken at Stevenache, Herts, on Tuesday next after the Feast of the Purification of the Blessed Mary, in the third year of Edward I., it was found that Laurence de Brok held there of John de Cheynè 100 acres of land, by one slip of gilly flower yearly." ("Clutterbuck's Herts," vol. ii., p. 441.)

Before the close of the fourteenth century, the Cheyne Family had extended into various parts of the kingdom; and while no branch lost its original position, some attained more exalted rank. Besides possessing some ancient Baronages, they attained three distinct hereditary Peerages; and by their alliances have enriched the wealth and influence of many others. They have intermarried with the families of at least four Dukes, three Earls, two Viscounts, and three Barons. They have given their name to more than twenty towns and manors; and so frequently does their name occur in County Histories, that Fuller quaintly observes—"The name of Cheney is so noble and so diffused through the catalogue of Sheriffs, that it is harder to miss than find them in any county."

The Cheneys of Drayton Beauchamp and of Isenhamsted Cheneys were probably descended from William de Cahains, who held a manor of Goisfrid de Mandeville, in Buckinghamshire, at the time of the Domesday Survey. They were evidently nearly related, for both inherited



lands from the Chenduits of King's Langley, and when the Isenhamsted branch failed, the manor and advowson of that parish passed to the Cheynes of Drayton. Browne Willis, Lipscomb, Clutterbock, and other county historians suppose the Cheynes and Chenduits to be the same family. Were this the case it would not be difficult to trace their descent from the Conqueror's reign. But, with all due deference to such accumulated authority, I cannot but believe them to be distinct families.\* Our account of the Drayton branch, therefore, must begin with the following unconnected notices, collected by Browne Willis from old deeds belonging to William Lord Cheyne:—

1356.—30 Edw. III. Thomas Cheyne and Emma, his wife, made several grants of lands in Langley, Hemsted, and other places.

In the same year a lease of lands was made by Margaret, wife of Richard Winchcombe, daughter of Thomas and Emma Cheyne.

In the same year mention is made of Margaret, daughter of William Cheyne.

1358.—32 Edw. III. Emma is called Relicta and Vidua of Thomas Cheyne.

1363.—37 Edw. III. Thomas Cheyne occurs as living, who was probably son of the former Thomas.

1372.—47 Edw. III. A Release of lands in Langley was effected by Joan, daughter of Thomas and Emma Cheyne.

Sometime in the reign of Edw. III., a manor in Langley, called "Chenduit's Manor," came to Richard Parker, by Joan, daughter of Thomas and Emma Cheyne. It was recovered back again to the Cheynes, and sold by Charles Lord Cheyne, who died in 1698. †

We now come to Thomas Cheyne, to whom Edward III., granted the reversion of Drayton Manor, after the death of Lord Cobham. Apparently he was a son of the above-named Thomas and Emma Cheyne, and Browne Willis supposes that this Thomas, who must have died between 1356 and 1358, was buried at Drayton.

In 1356, Thomas Cheyne was in the retinue of the

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\* The descent of the Chenduits, and my reasons for believing them to be distinct families, are given in the "Archæological Journal," vol. x., p. 49.

† Willis's M.S.

Black Prince,\* but whether or not he was the grantee of Drayton Manor is uncertain. The following notices undoubtedly refer to him :—

In the year 1361, Thomas Cheiney, † having been attached to the household of Edward III., as Valet de Chambre (*unus valectorum cameræ*), received from that king a grant of a fifth part of the Manor of Cheping-Norton, together with all things, lands and tenements in “la Wood,” in the county of Devon, to be held of the king in fee, and which had previously been held *in capite* by Walter Horton. ‡ The office of Valet, and all similar offices about the king’s person, were considered highly honourable appointments—were special marks of the royal favour—and were usually held, says Jacobs, by young gentlemen of “great discent and quality.” “On account of his good services,” says the grant, “the king conferred on him the following year two parts of four tenements, and of one quay, and of twenty-one cottages in the parish of the Blessed Mary, of Somersett, in London, to hold in fee; which had previously been held by John de Gildesburgh, a bastard, deceased.” ||

In the same year, he received from the king, to hold on the same condition, a grant of two tenements, two celars, and five shops (*shopæ*) in the parish of Doglane, which had formerly been held by Bernard Primroll, or Primrose. § His royal master conferred on him another mark of his favour in this same year, by granting him free warrens in the Manors of Grove, Whelpele, and Broughton, in the county of Buckingham. ¶

We now come to that important mark of royal favour which made Thomas Cheyne, though, as I believe, a younger son, the wealthy progenitor of a distinguished branch of his ancient family. This was a grant, in 1364, to Thomas Cheiney and his heirs for ever of the reversion of several manors after the death of John Lord Cobham, who, as stated in the account of that nobleman, had previously conceded them for this purpose to the king.

\* “Rymer’s Fœdera,” vol. v.

† The name is spelt throughout as in the original Records.

‡ “Cal. Rot. Pat.,” 35 Edw. III., p. 174.

|| “Cal. Rot. Pat.,” p. 175.                      § “Cal. Rot. Pat.,” p. 176.

¶ “Cal. Rot. Chart.,” p. 184.

These manors were Drayton Beauchamp, Choulesbury, Helpesthorpe, Mersworth, and Saunderton, in the county of Buckingham, with all the members and appurtenances belonging to, or arising out of them, together with the advowson of the Church of Drayton.\*

The process of this transfer was remarkable, and has caused some serious mistakes.

Lord Cobham first conceded his possessions to the king, apparently without any reservation.† The king then re-granted them to Lord Cobham for his life only,‡ and granted the reversion of them after Lord Cobham's death to his "beloved Esquire, Thomas Cheney and others."|| Each of these transactions is separately recorded, and bears a different date, consequently any one of them taken alone must necessarily mislead. One mistake which has arisen therefrom has been repeated in every published notice of Thomas Cheney I have yet seen. It is this:—The king's grant to him bears date 15th October, 1364, from which it has been concluded that Lord Cobham was then dead, and that Thomas Cheney succeeded him as Lord of Drayton Beauchamp Manor. Whereas, we find this same John Lord Cobham actively engaged both in political and military affairs for more than a dozen years afterwards.

In this grant, Thomas Cheney is for the first time styled Esquire (*Scutifer*), or shield-bearer to the king. This was a very honorable appointment, and evinces the increasing regard of his royal master. It was not at this period a title of honour, but, as already observed, a distinguished office, to which the king could only appoint four persons.

In the following year, 1365, Thomas Cheney received another honourable mark of his sovereign's esteem. This was the appointment to the office of Constable of the "royal Castle of Windsor," to hold during his life, § and Ranger of the "royal forest of Windsor," ¶ two distinguished offices now held by her Majesty's Royal Consort, Prince Albert. In the same, or next succeeding year, he

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\* "Cal. Rot. Pat.," p. 179.

† "Rot. Orig. Abbr.," vol. ii., p. 277.

‡ "Cal. Rot. Pat.," p. 178.      || "Cal. Rot. Pat.," pp. 179, 180, 182.

§ "Abb. Rot. Orig.," vol. ii., p. 285.      ¶ "Cal. Rot. Pat.," p. 180.

received a charter for free warrens in Drayton, Elstrop, Marsworth, and Cholesbury.\*

As Constable of Windsor Castle and Ranger of its Park, he was Custos General of "Guildford Royal Park," which lay within the limits of Windsor Forest. The king, therefore, as another mark of regard, granted to him for life, all the fisheries, pasturage, and pannage, in the said Park of Guildford, on this condition—that he should pay the yearly sum of one hundred shillings, and always reserve sufficient pasturage for the sustentation of the king's wild animals in the said Park.†

In the year 1368, he appears to have been appointed Escheator for the County of Devon, for I find in this year the following record:—"Thomas Cheney, King's Escheator for the County of Devon, is commanded to render to Hugh de Courtenay, Earl of Devon, a return concerning one messuage, one carucate of land, eight acres of wood, furze, and brambles (*bosci, jampni, et brueri*), and twenty-two shillings, with their appurtenances in Loghincote, which belonged to John de Loghincote, but which, on account of felony by him committed, he has forfeited as an outlaw, and they are to be delivered over to the said Earl of Devon."‡

Browne Willis states that Thomas Cheney died in this year, 1368, but does not refer to his authority, and other historians and antiquaries, probably depending on him, have made the same statement; but Willis's account of this Thomas Cheyne's death is not satisfactory, for while, in one place, he states that he died in 1368, in another part of his manuscript he doubts whether he was the son or the husband of Emma Cheyne, who, he says, was styled the widow of Thomas Cheyne in 1358. It appears therefore more than probable that Willis's account of his death rests on no certain authority. Perhaps no express record of it exists.|| He is not mentioned in the "Inquisitiones

\* "Cal. Rot. Pat.," p. 185.

† "Orig.," p. 287. ‡ "Abrev. Rot. Orig.," vol. ii., p. 298.

|| In the "Patent Rolls," 49 Edw. III., 1375, a Thomas Cheyne Miles occurs as "*janitor castri*" of Porchester, and warrener of the warren thereto belonging. And in "Howse's Chronicle," p. 280, a Sir Thomas Cheyne is mentioned as having been taken prisoner and carried to France by some French vessels which made an inroad on the Sussex coast, in 1377.

Post Mortem," but in "Rymer's Fœdera" is a document which, if it refer, as it probably does, to this Thomas Cheyne, contains important information respecting him and his family. From this document we learn that the Thomas Cheyne therein named had lent the large sum of £1,483 6s. 6d. to King Edward III., in 1367; that in the year 1380, when this document was prepared, Thomas Cheyne was not living, but that previously to his death he had received the honour of knighthood. The following is the document referred to:—

"The Indenture of the Prince of Wales upon the Finances of Bertram du Guesclin, taken prisoner in the said conflict. (Battle of Navarre.)

"A.D. 1367.

"An. 41 Edw. 3rd.

"Richard, by the grace of God King of England and France and Lord of Ireland, to our Chamberlain of South Wales for the time being, and who for the time to come shall be, greeting. As our most dear Lord and Father (whom God assoil) by his letters patent made the twentieth day of July in the year of the reign of King Edward our Grandfather, of England, the forty-fifth, was indebted to Thomas Cheyne, knight, in the sum of one thousand four hundred and eighty-three pounds, six shillings and sixpence, for the finance of Bertrand du Guesclin, knight, taken in the battle of Navarre. Our said Father willing that payment should be made to the said Thomas, or to his executors or assigns, by the hands of the Chamberlain of South Wales for the time being, in the form following, that is to say,

"At the feast of St. Michael then next ensuing, two hundred marks. And at the feast of Easter after the next ensuing one hundred marks.

"And thus from year to year two hundred marks at the same terms in equal portions until the same Thomas, his executors, or assigns, shall be repaid the said one thousand four hundred and eighty three pounds, six shillings and sixpence, notwithstanding any other assignment made by our Father to any other person in times past.

"And we, the twentieth day of February, in the year of the reign of the said King Edward our Grandfather the fifty-first, when we were Prince of Wales, and since

on the twenty-second day of March, in the first year of our Reign, have by our letters patent confirmed the grant of our said Father, as in our same letters is contained more at large.

“And whereas the said Thomas, who is now called to God, hath assigned our beloved John and William Cheyne, his brothers and Richard, Parson of the Church of Farnborough, his executors, to make administration according to his last will.

“We will, with the consent of our council, and we command you that what is in arrear to the said Thomas, as well in the time of our said Father as in our own time, of the one thousand four hundred and eighty-three pounds, six shillings and sixpence above named, as well at the feast of Easter last past, and for the feast itself, and two hundred marks a year from the said feast of Easter on the terms of St. Michael and of Easter in equal portions until the said one thousand four hundred and eighty-three pounds, six shillings and sixpence be paid, be quickly paid to the said Executors, or to one of them, or to the Attorneys, according to the purport of the above-named letters, notwithstanding any other assignment made, as aforesaid.

“Receiving from the said Executors, or one of them, letters of acquittance for us, or sufficient for what shall now be paid.

“By these presents we will that you have due allowance in your accompts.

“Given under our Privy Seal at Westminster, the 28th day of May, in the fourth year of our reign.” (“Rymer’s *Fœdera*,” vol. vi., p. 557.)

SWAN-UPPING.—Swans were anciently considered as “the king’s game.” King Edward the Fourth ordained that no one, whose income was less than five marks, should possess a swan; and imprisonment to any one who dared to touch their eggs. The marks of the several owners, known as “swan marks,” were on their beaks; that of the king was called “the double nick:” and the sign of the royal swan, or swan with two nicks, becoming unintelligible to the sign painter, was perverted into “the swan with two necks.” So also “swan-umping,” the taking up of the cygnets to mark them, on the authorized day—the Monday following Midsummer-day—is now changed into the ridiculous phrase of “swan-hopping.”



## ON THE NOBLE FAMILY DE BOLEBEC.

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*Ignotis errare locis, ignota videre.  
Flumina gaudebat, studio minuente laborem.*

OVID, *Met.* iv., p. 294.

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BY THE LATE REV. J. MARSH.

It has been truly and wisely remarked that that busy rumour which makes us curious to know what others have done or are now doing, and which invites persons of leisure and of taste to search the records of their own and former ages, cannot fail of producing much real and practical improvement. For in pursuit of our inquiries we traverse a vast field of intelligence, producing a variety sufficient to satisfy the most inquisitive curiosity, and worthy of the utmost attention. For through it individually, each one views, as in a glass, the powers of human nature brought into action—it is here that he becomes acquainted with his own origin, and, what is of the greatest consequence to him as a social being, here, from the faults of others he learns to correct his own. No Englishman should rest satisfied without making himself master of the history of his own nation, not merely as a matter of curiosity, but of duty. Thereby he learns the real value of his privileges—while at the same time the example excites in him the manly resolution of handing them down inviolate to posterity. And this, I imagine, will be sufficient to account for our taking a particular desire to become acquainted with what has passed in our own county, and in our own more immediate neighbourhood. It is with this feeling that I have ventured to beg your indulgence and attention to a short notice of the noble family de Bolebec, aware fully that whatever be my defects, in the words of the learned Cambden, “posterity will give every one the honour due to him.”

The Manor of Whitchurch was holden in the days of King Edward the Confessor by two brothers, who were

the King's Thanes, who had two manors, with power to sell them. At the Domesday Survey the Conqueror bestowed Whitchurch on Walter, son of Osborn de Bolebec, surnamed Giffard, a great man among the Normans, under whom it was held by Hugh de Bolebec, his cousin, who was son of Sieur Hugh de Bolebec, a follower of the Norman Duke, to whom he was closely allied by blood, being descended from Aveline, sister of Gunnora, Duchess Dowager of Normandy, and great-grandmother of the Conqueror. This Walter Giffard was one of the assessors of the Survey, and for his zeal and attachment held many manors of the Conqueror—107 in England, and 48 in Bucks, viz., the Honour of Giffard, at Crendon, which before the Conquest was held by him, as subfeudatory of Seric, son of Alwyn, Chilton, Dorton, Winchendon, Whaddon, Pollicott, Great Horwood, and Newton Longueville, which he held in hand; taxed at 85 hides. He held 213 hides under subfeudatories, viz., Whitchurch, held by Hugh de Bolebec, Hillesden, Edgcott, Ashendon, Lynford, Lavendon, Burston, or Birdstane, &c. &c. He fortified his castles in Normandy in defence of the Conqueror and William Rufus. He was created Earl of Longueville, in Normandy; and, as we find by a charter of Henry I., first Earl of Buckingham in 1070. He joined Robert in opposition to Henry I. He died seised of the Manor of Whitchurch, &c., in 1103, and was buried at Longueville, near Dieppe. He was succeeded by his son, called Earl Walter the younger,\* second Earl of Bucks, who remained firm to Henry I., and fought nobly at Brenneville, 1119, against Louis King of France, and Crispin, the famous Norman knight. He was assessed for the marriage of the king's daughter at 94 knights' fees. Notley Abbey was founded by him,† and Ermingard, his Countess, about 1112, being built in the park belonging to his demesnes in Crendon, for Monks of a reformed branch of the Augustine order, from Arras, in France, said by Dugdale, erroneously, to have been the first of this order in England. They were most rigid, wearing no linen, eating no meat, *strictly silent* except at their

\* Vide "Book of the Abingdon Monastery," built by Cissa, King of West Saxony.

† "Cambden," p. 281.

devotions, which filled up nearly their whole time, and wearing a white tunic. It was dedicated to the Blessed Virgin Mary de Parco, according to its charter of foundation, for the good of the souls of the founders, of their ancestors, and kindred, and of King Henry II., Queen Eleanor, their issue, ancestors, and successors. The name of Hugh de Bolebec appears as attesting witness to the charter of the foundation, and in another charter for giving the Church of Hillesden to the Abbey. It was also endowed with an estate at Hanney, in Berks, with the Churches and tithes of Hanney, Caversham, Risborough, and the Lord's Wood there, Chilton with Dorton, Ashendon, Hillesden, and many other parishes, with garden, and pasture for 200 sheep, at Crendon, all which gifts were confirmed by the king, and the gift of Maiden Bradley by Walter Giffard was confirmed by the Bishop of Salisbury about 1184. There were many other donations given by the Earls of Pembroke, by Constance, daughter of Hugh de Bolebec, who gave land in Hillesden, and by others. King John gave the patronage and pastoral staff to William Mareschal, Earl of Pembroke, and these privileges were held by his descendants; and by Hugh Mortimer, Earl Marshal, in 1329; by Ralph, Earl of Stafford, and Margaret his wife, heir of Hugh Audley, Earl of Gloucester, in 1372; by Eleanor, wife of Thomas, Duke of Gloucester, in 1399, as heiress of the Bohuns, and then they passed to her heirs. At the time of the dissolution, when Bohun held it, the revenues were £437 6s. 8½d.—Dugdale Mon. Richard Ridge, the last Abbott, had a pension of £100 per annum in lieu of his office. He was appointed in 1532, and died in 1583. The site of the Abbey was granted by Edward VI. to Sir William Paget, Principal Secretary of State, from whom it passed to the families of Butler and Sir John Williams, summoned to Parliament, 1554, as Lord Williams, of Thame; but his patent was never enrolled; and then through the Lentons and Berties, and many unimportant persons to the present possessors. The roof was removed to Chesterton by the Berties, the mullioned windows changed for sashes.

In the apartment suggested by Browne Willis as the Abbot's dining room, 37 feet by 18, is, according to Lipscomb, a mullioned window, opening on the staircase.

On the wainscot is "R. R.," for the last Abbot, and the figure of a crozier. On the cornice, "*Time Deum et recede a malo*," and "*Principium sapientiæ est timor Domini*." The Stafford knot and motto remain in honour of Lord Williams and the Staffords, who had a reserved rent from the Abbey. The arms of the Staffords were in one window in honour of Anne, daughter of Henry Lord Stafford, married to Henry, son of Lord Williams. Walter, second Earl of Buckingham, died without issue, in 1164, and his land escheated to the Crown, and his sister Roscia, or Rohais, married to Richard Fitz Gilbert, Earl of Clare, inherited a portion of the Honour of Giffard, which was further divided by Richard I., among her relations, the Earls of Pembroke and Clare, and by this division Hugh Bolebec, his subfeudatory, obtained the seigniorship of the Manor of Whitchurch. In the reign of Henry II., Richard Strongbow,\* called the Conqueror of Ireland, "*Comes Striguliæ*," descended from the sister and heiress of Walter Giffard de Bolebec, gave Tachmelin and other lands in the county of Stafford to Peter Giffard, who had Chillington and the Manor given him, by Peter Corbuchin, in the same reign, which may be proved from a tablet in Crendon Church. The Manor afterwards was divided into three parts. One was granted to All Souls' College for its foundation in 1437. Another to the Mortimers, and from them to the Dormers, and to the Grenvilles, of Wotton, in 1689; and the third to the Bohuns, Earls of Hereford and Essex, created Earl of Northampton by Edward III., 1337, and High Constable of England. The eldest daughter, Eleanor, of the last Humphry de Bohun, married Thomas de Woodstock, youngest son of Edward III., Earl of Buckingham, and created Duke of Gloucester, by Richard II., 1385. The youngest, Mary, married Henry of Lancaster, Earl of Derby, Duke of Hereford, and King of England in 1399. By this Royal alliance Enfield Chase, formerly the property of the Mandevilles, or Magnavils, afterwards of the Bohuns, who succeeded to the Earldom of Essex, became the property of the Duchy of Lancaster, but they retained Kimbolton, or Kinnimantum Castle, the ancient seat of the Mandevilles.

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\* "Cambden," pp. 529, 996.

Hugh de Bolebec, who succeeded his cousin in the Manor of Whitchurch, was a tenant in capite,\* 4th burgher in the county of Buckingham at the Survey, Baron of Headen, in Northumberland, married to a daughter of Lord Mt. Fichet, and held, according to the "Doomsday Book," Rycote, in Oxon, Walton, in Huntingdon, and, in this county, Missenden, famous for its Abbey, founded by the Doyleys, and endowed by the noble family de Missenden upon a vow for escaping shipwreck.† Wadone, famous for its Chase, of which there were the hereditary keepers under the De Burghs, Earls of Ulster, summoned to the Parliament in Dublin in 1295, as the premier nobleman in Ireland, but this office passed to the Pigotts, in 1482, the male branch of the family having failed, Lynford, Wavendon, Medmenham, Brock, Herulfmede, or Hardmead, Cetedone, or Cheddington, Testeham, Culotone, or Calverton, and Elmodesham, with many others. He is traditionally said to have been the founder of Bolebec Castle, in Whitchurch, but though the name implies one of the family to have been so, there is great doubt as to his being the person, as he is also said there to have been the founder of Woburn Abbey, which was certainly not built in his lifetime. From a manuscript in the Ashmolean Collection, he is said to have been an attesting witness to the charter of endowment of Notley Abbey, built by his cousin, Walter Giffard de Bolebec, and his Countess. He left, and was succeeded by his two sons, Hugh and Walter. The former built the Castle in Whitchurch, the site of which is plainly discernible on the left hand of the turnpike road from Aylesbury to Buckingham. In the middle of the village the street makes a flexion from west to south, and forms a communication out of the course of the modern line with the neighbouring parishes of Oving and Pitchcott—the beginning of which is near a spot called "Market Hill"—close to Weir Lane, an entrance to Bolebec Castle, and in which was formerly an old drawbridge, remembered to have been remaining in the time of aged persons living in the last century, and

\* "Sir H. Ellis," Introduction and Indexes, p. 78. "Dug. Bar.," vol. i., pp. 451, 452.

† "Cambden," Note to p. 279.

although no vestiges whatever of walls now remain,\* as in Cambden's time, a high rampart or bank of earth, with the remains of four or five barrows or tumuli on it, part of the site of the Castle, close to the village, are objects of great curiosity, and are visible at a considerable distance. There are two springs near the site, in the fields called the "Lord's Gardens," similar to those of Quainton and North Marston, which are unaffected by all changes of seasons, never completely frozen in the severest winters, or dried up in the hottest summers, as is the case with other tributary streamlets, and to which the honour has been ascribed of being parent to the Thames. There is a prevalent rumour of a subterranean passage underneath the site of the Castle, communicating with a very old house at the north-east of the village, which even now, though divided into several tenements, is famous for its extensive cellars. From local information it appears that the final demolition of the Castle † was at the end of the civil wars.

This Hugh de Bolebec built Woburn Abbey, in 1145, for Cistercian Monks (from Cisteaux, near Chalons, in Burgundy), to whom he assigned the great tithes of the parish. The Monk of Fountains, whereof Woburn was a daughter, calling him "*Homo Potens et magnarum rerum inspiratus a domino, ut monasterium construeret ordinis Cisterciensis.*" It adds, "*Venit Fontes (Fountains) et ad consilium Henrici abbatis viculum quendam Woburniam nomine in Lincolnensi diocesi cum agris adjacentibus consecravit. Suscepit abbas munus de manu divitis, et ædificiis de more constructis, ad locum ipsum fratres, regulares sub abbate Allano destinavit, ad locum qui nunc Woburne nominatur anno incarnationis Dominicæ 1145.*" ‡ He gave to the Abbey, Medmenham, as a cell for it, but this religious house not having been built till his brother Walter had come into possession of the Barony of Bolebec, he is incorrectly, as appears from Dugdale, called its founder.

The charter of this Abbey's foundation runs thus:—  
 "Sciatis nos pro amore Dei concessisse, et præsentem

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\* Cambden says, "Near this (Whitchurch) are the remains of Bolebec Castle, said by Grose to be one of the curiosities of Bucks."

† Having been long in a most ruinous state.

‡ "Dugdale's Mon.," pp. 776, 829.



*charta nostrâ confirmasse monæchis ecclesiæ Woburnensis, adconstruendam abbatiam ordinis Cisterciensis, manerium de Medmenham cum omnibus pertinentiis suis, et libertatibus suis, quod habent ex dono Hugonis de Bolebec.”\**

Lipscombe says John Talbot was the last Abbot, in 1536, but Browne Willis says that one named Richard, whose surname he could not ascertain, was Abbot in 1521, that Guy Strenshill was the only Monk then, and he supposes him to have been the last. It was valued at £20 6s. 2d. in the 26th year of Henry VIII., and the 29th year of his reign, was made part of the endowment of Bisham, in Berks. A charter of Walter, his brother, in the reign of King Stephen, represents the Abbey of Woburn to have been founded for Monks of the Cisterian order, and that he, in the 2nd year of John, 1201, bestowed on it the Honour of Medmenham, whereof Brock was a hide; and further, that he built the Abbey as a cell, or, as Grose observes more properly, as a daughter to the original foundation of his ancestor, at Woburn, who did not survive the time of Henry II. The Bolebecs, according to “Hearne’s Liber Niger Saccarii,” had a mansion called “Bullbank’s Castle,” at Danesfield.

According to Selden (“Cambden,” p. 856) the name of Walter de Bolebec appears in an original charter assigning lands to the Church of Winchester; it is sub-signed by many Barons, and among them we have “Signum Walteri de Bolebec.” When assessed for the marriage of Maude, King Henry the Second’s daughter, he certified his Knights’ fees, which he held in capite, to be eight, but under Giffard, Earl of Buckingham, he held 20. He left at his death one daughter, Isabel, nine years old, whose wardship was obtained by Alberic de Vere, Earl of Oxford, descended from the Earls of Guisnes, and called Vere from a place in Zealand, who was offered by Henry II. either of four Earldoms—Dorset, Berks, Wilts, or Oxon—and held the offices of Chamberlain of England, and Portreeve of the City of London, called in the list of the Sheriffs of Bucks and Beds “Alberic de Bolebec.” He gave a fine of 500 marks to the King that his son might have Isabel to wife; and again Robert de Vere, 3rd Earl of Oxford, heir of

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\* “Dugdale’s Mon.,” v. 684.

his father and brother, who died in 1214, gave the King 200 marks and three palfreys for leave to marry Isabel, and she herself gave 300 marks and three palfreys that she might not be *compelled* to marry, and that she might enjoy what was in arrear of her own and her sister Constance's inheritance, the wife of Elias de Beauchamp. She survived her husband, who died in 1221, and had the custody of the Castles of Cavencles and Hemgeham, more probably Heningham, near Earl's Colne, the burial place of the de Veres, committed to her charge in 1222. She built a convent for Dominicans in Oxford, for which, as Cambden remarks, the University had little to reverence her memory. She afterwards became the wife of Henry de Novent, as it appears that in 1239 Reginald de Valletort, a great man in the west, gave 600 marks to the King for the living of Clifton, Cloughton and Bukesham, which Isabel held in dower from her husband, Henry de Novent. In that year also she appointed Peter de Mara to the living of Whitchurch. Her son Hugh, 4th Earl of Oxford, was called Lord Bolebec, having inherited the manor from his mother, and died seised in 1263, and was buried at Earl's Colne, having married Hawisia, daughter of Saier de Quincy, Earl of Winchester, and having in 1248 given 1,000 marks to King Henry III. for the wardship of Alice, daughter and heiress of Gilbert, Earl of Stamford, late Chamberlain to Queen Eleanor, who married Robert, the 5th Earl, who died in 1295. She survived him, and died in 1312. The 6th Earl, Robert, surnamed the Good, died in 1331, and was buried at Earl's Colne, being succeeded by John de Vere, third son of the 5th Earl, who married Maud, sister of Giles, Lord Badlesmore, widow of Robert Fitzpayne, who survived him, and died in 1365. Between the time of his accession, and 1350, the manor was in the hands of trustees, but after his death it descended to the 8th Earl, Thomas, who married Maude, daughter and heiress of Sir Thomas Ufford, Lord Chancellor of England. He died in 1370, and was buried at Colne, but his widow survived till 1413. Robert de Vere, their son, succeeded as 9th Earl, and married first, Lentegronia, a Bohemian lady, attending on Queen Isabel, and, secondly, Philippa, daughter of Ingelram de Guisnes, Lord de Courci, Earl of Bedford, grand daughter of Edward I., but repudiated. He was

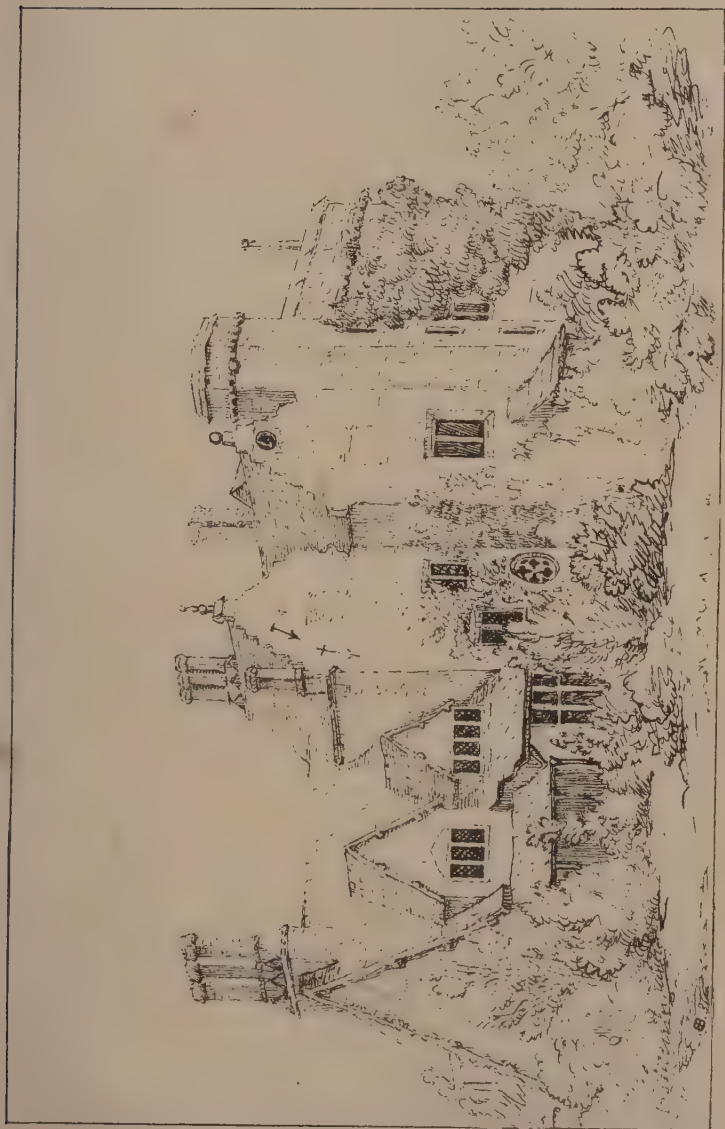
made 1st Marquis of Dublin by Richard II., in the 8th year of his reign, and after that Duke of Ireland, with prerogatives allied to Royalty, which led to the battle of Radford Bridge, in Berks, in 1387, the Duke being defeated by Thomas de Woodstock, Duke of Gloucester, and Henry of Lancaster, Earl of Derby, fled to France, and was killed by a boar in 1395, leaving, as Cambden observes (p. 268) nothing but a few gaudy titles to be inscribed on his tomb, the matter of discourse and censure to the world. In 1396, Elizabeth, widow of John, youngest son of the 7th Earl, and brother of Thomas and Aubrey, the 8th and 10th Earls, died seised of the manor and advowson. The first John and his son Aubrey were killed for their attachment to the House of Lancaster, in the 1st year of Edward IV. Aubrey de Vere, uncle, not nephew, of the Duke of Ireland, died on St. George's day, 23rd April, 1400, seised of the manor and advowson—buried at Colne. In 1415 Richard Vere, 11th Earl, died, seised of the manor, as did John de Vere in 1475, and the 13th Earl died seised of Culverton, Whitchurch, &c., in 1514, which continued in the possession of the Veres till, in 1548, Edward, the 17th Earl of Oxford, settled the Honour of Whitchurch on the Duke of Somerset, who had married his daughter. In Queen Elizabeth's reign, the manor passed into the family of Waterhouse, and then to the Watsons and Smiths. Sir Edward Smith, Lord Chief Justice of the Common Pleas in Ireland, was a great benefactor to the parish; he died in 1682, and is buried in the Church. It was sold by his son, in 1695, to the Reynolds, and from them, through the Russells, it has passed to the present possessors, Bolebec site being now the property of the Rhodes's.

In conclusion, I need only adopt the words of an eminent historian, and remark, that I am beholden for the greater part of my information to those excellent gentlemen who, with great cost and persevering industry, have furnished themselves with the choicest facts of the history and antiquity of this county; so that if any one should feel in the least degree profited or delighted by what has been read, let the entire thanks and praise be deservedly given to them and their endeavours.





MANOR HOUSE CRESLOW.



MANOR HOUSE CRESLOW.





## CRESLOW PASTURES.

Creslow, formerly written "Cristlow," "Creselai," "Kerselawe," &c., is an ancient Manor, situated about six miles from Aylesbury, and one from the village of Whitchurch. Though at present containing only one dwelling-house, it is a distinct parish, and formerly had a well-endowed Rectory. From still possessing a fine old Manor-house, and the remains of the ancient Church, as well as from historic associations, Creslow deserves more particular notice than it has yet received. The Manor at the present time contains rather more than 850 acres, of which 770 are pasture, 60 arable, and about 3 in wood.

In the reign of Edward the Confessor this Manor was held by Aluren, a female, who had power to sell it; but ere the time of the Doomsday Survey it had passed into the hands of a Norman lord, Edward Sarisberi, of whom it was held by Ralph, a mesne lord. Under Ralph were nine borderers or farmers, six villeins or cottagers, and five serfs or domestic servants. Probably, therefore, at this early period, from 80 to 100 souls, including women and children, were living on this Manor, which was assessed at five hides. The land was six carucates. In the demesne were four, and the borderers had two. The meadow was five carucates. The whole was worth 100s., when received £4. In the time of King Edward it was worth £6. Thus this Manor, which is still greatly celebrated for its rich pasturage, was chiefly meadow or pasture land in the Conqueror's reign; and as the extent of the Manor appears to have been always the same, the five hides must have referred only to land in cultivation, or each hide must be reckoned at one hundred and seventy acres.

"The Manor," says Browne Willis, "has always gone with the Advowson, both of which belonged before the dissolution of Monasteries to the Priory of St. John of Jerusalem, in Lond: and it seems to have been given to the knights Templars in the time of King Henry I., about

the year 1120.”\* Lipscomb, probably depending on Willis, makes the same statement, neither of them giving any authority for it. Research on the subject has only led to the conclusion that the Manor never belonged to the Templars. Nor was it possessed by the Hospitallers in 1338, for in that year an account of their English estates was taken under the direction of Prior Philip de Thame, and the Manor of Creslow is not included among them. The only mention of Creslow in the Roll is that the Church paid 6s. 8d. yearly to the Commandery of Hogshaw.† Creslow Manor, therefore, did not belong to the Hospitallers in 1338, nor probably till a much later period, as the following notices indicate:—

In 1346 a fine was levied between Elizabeth, the wife of John de Stretley (or Strettle) Querent, and John More, Parson of the Church of Meriton (Morton) Deforciant, of the Manor of Kerselawe, the right of John, who granted the same to Elizabeth for her life; Remainder to John Strettle for life; Remainder to Roger, his son, for life; Remainder to William, son of Roger, and to the heirs of his body; Remainder to Lawrence, brother of William, and to the heirs of his body; Remainder to Thomas, brother of Robert, and to the heirs of his body.‡

In 1449 a fine was levied between John Stretley, Querent, and William Wolton and Dennis his wife, Deforciants, of lands in Kirslowe, to the use of John Stretley or Streley.§

At the dissolution of Monasteries the Manor of Creslow was in the hands of the Hospitallers, from whom it passed to the Crown.

After Creslow Pastures had been appropriated to the Crown, they were used for feeding cattle for the Royal household. For this purpose they were committed for a term of years to the custody of a Steward or Keeper, who, in addition to a stated payment, was to have the produce of certain fields belonging to the estate. In 1596 James Quarles, Esq., Chief Clerk of the Royal Kitchen, was Keeper of Creslow Pastures, but having in

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\* Willis's MSS.

† “The Extent of the Estates of the Hospitallers in England,” p. 68 Edited, for the Camden Society, by Rev. L. B. Larking, who kindly supplied this information while his work was passing through the press.

‡ Ped. Fin., 20 Edw. III. Cited by Willis.

§ Idem, 28 Hen. VI. Cited by Willis.

this year completed his term, he was succeeded by Benett Mayne, who, by Letters Patent, was appointed to the "custody and keeping of the Mansion House, wherein the Herd or Keeper of the said grounds and pastures used to dwell; and also of the following closes and pastures, called Cubb Close, of 10 acres 3 roods; Sunny Hill, 80 acres 2 roods; The Great Field, 310 acres; Little Bushy Mead, 16 acres; Great Bushy Mead, 56 acres; New Field, 156 acres 1 rood; Home Mead, 69 acres 1 rood;—altogether called Creslow Pastures, let and assigned to the said Benett Mayne, and lying in the parishes \* of Whitchurch, Cublington, and Dunton, in Com. Buck." The Queen also "demised to the said Benett Mayne, the Custody and keeping of all the mansion house, barns, stables, outhouses, pounds, and pens belonging to the premises," making him Herd and Keeper thereof for 21 years; also "in recompense of his charge, trouble, and attendance, She demised to him all the 60 acres of pasture, which the Herds and Keepers of the said Pastures have always had to themselves, viz., the closes called the Further Corn Field, of 5 acres; the Hither Corn Field, 4 acres; Upper Heaven, 30 acres, Nether Heaven, 40 acres; the Warren, 15 acres;—all which are part of our said Pastures, called Creslow Pastures;" to be held by the said Benett Mayne for 21 years, at £1 per annum rent, during his life, and after his death at £10 per annum. Benett Mayne was bound "to preserve and keep the said closes from spoil, or overgrowing with nettles, or other weeds or bushes, and to do his best endeavour to destroy all moules and vermine; and to repair all the premises, and to do and perform all other orders and directions from time to time appointed or commanded by any of the Officers of our Green Cloth, and to have such allowance of 4d. per day, and £10 per annum, and such other allowances as formerly have been allowed to be given to the Keeper there, for the custody of the said Creslow Pastures, for the Benefit of our Household as aforesaid." †

In 1634-5 (10 Charles I.) Creslow was committed to

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\* "In the parishes" probably means within or bounded by these parishes, as Creslow is itself a distinct parish.

† "Rot. Pat.," 38 Eliz. Cited by Willis and Lipscomb.

the custody of Cornelius Holland, whom Browne Willis describes as "a miscreant base upstart, born in a neighbouring cottage." Lipscomb discredits this account of Holland, and intimates that he deserves a better notice. A recent publication, which contains a cotemporaneous account of many members of the Long Parliament, gives the following notice of this Holland, whose memory in Buckinghamshire is traditionally regarded with much odium:—

"Cornelius Holland: his father died in the Fleete for debt, and left him a poore boy in Court, waiting on Sir Henry Vane, then Controller of the Prince's house; he is still Sir H. Vane's zanie, but now a Co-Commissioner with his master for the revenue of the King, Queen, and Prince: hee hath, with the helpe of his master, made himselfe farmer of the King's feeding-grounds at Cleslow, in Buckinghamshire (worth £1,800 or £2,000 per an.) at the rent of £200 per an., which he discounts: hee is possessor of Somerset House, where hee and his family lives: hee is Keeper of Richmond House, for his country retreat; hee is Commissary for the garrisons at Whitehall and the Mews: hee hath an office at the Mint: hee hath ten children, and lately gave £5,000 with a daughter, after which rate the State must find £50,000 for future portions."\*

Thus it appears that Cornelius Holland, having been found about the Court in a destitute condition, was appointed by the King to a lucrative post, which, at least so long as he held it, should have been regarded as a special obligation to loyalty. But, without relinquishing his hold on Creslow, he joined his benefactor's enemies, for which they bestowed on him an ample reward. As an earnest of their favour, they made his tenure of Creslow, even during the King's life, far more valuable, as appears by the following important document:—†

"Upon consideration had of the Certificate of Mr. Edward Carter, Surveyor of His Ma:<sup>ties</sup> Works dated

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\* See "Banke's Story of Corfe Castle," p. 230.

† This document, which was sold among the effects of the Bishop of Gloucester, in Feb., 1843, was purchased by the late Lord Nugent, who gave it to Mr. Rowland, the present occupant of Creslow.

this vij<sup>th</sup> of December 1647, of the Reparations don unto His Ma:<sup>ties</sup> Manor House at Creslow, in the Countie of Buckingham, by Cornelious Holland Esq<sup>re</sup> now Tenant of the same, whereby it appears that the Sume of Seaven hundred and seaven pounds and eleven shillings hath bein by him disbursed towards the said Repaires. By vertue of an Ordinance of both Houses of Parliament of the XXI daye of September, 1643. These are to will and require you, out of such moneys as now are, or shall be hereafter in your hands, arising out of the Rents of the Manor of Creslowe in Buckinghamshire, paieable unto the Crowne, to paye unto Cornelious Holland Esq<sup>r</sup> the Sume of two hundred pounds, in part of the saide seaven hundred and seaven pounds and eleven shillings by him disbursed towards the Reparations of His Ma:<sup>ties</sup> Manor House at Creslow aforesaid. And for soe doing this, together with his acquittance for the Receipte thereof shall be your warrant and discharge, and also to the Auditor Generall to allowe the same upon your accompte.

“Dated at the Committee of Lords and Commons for His Ma:<sup>ties</sup> Revenue sitting at Westminster the seaventh daie of December, 1647.

“A. Northumberland,

“W. Say & Seale.

“To our verie Loving Thomas Fauconbridg, Esq.,  
Receiver generall of the Revenue.

“THOS HOYLE.

“F. ROUS.

“Mr. Cornelius Holland.”

By the terms of his original appointment, Holland was bound to keep the house, the buildings, and the fences on the estate in good repair, but having allowed the house to fall into dilapidation, he received from Parliament a grant of upwards of £700—equal to more than £2,000 of present money—for “reparations.”

In 1642 he had become a Member of the Commons House of Parliament, and, as stated in the foregoing notice of him, had been appointed one of the Commissioners for the Public Revenue. In this capacity, on January 2nd, 1648, he signed an order for the Parlia-



mentary allowance to the Royal Family.\* In 1649 he signed the King's death warrant, and on April 8th, in the same year, he signed an order for the payment of the salary to the Keepers of Nonsuch Park.\* In 1651, on March 10th, he signed an order for the payment of £150 to Mr. Theodore Herring, Mr. Edward Bowles, and Mr. Peter Williams, "Ministers of the City of —, granted by Ordinance of Parliament, and continued by Order of the Committee for the Reformation of ye Universities," &c.\* In the same year, on March 18th, he signed the following order, granted by the Committee for Plundered Ministers, &c. :—"These are to will and require you, out of such moneys as now are, or shall be in y<sup>r</sup> Hands of the profit of first fruites and Tenths to pay to Mr. George Bannister, Minister of the Parish Church of Brinsopp in the Countie of Hereford the sum of Ten Pounds, due unto him for one half yeare."\* According to Coles, Cornelius Holland was not only an enemy to the constitution of the Episcopal Church, but a wanton destroyer of her very edifices. He says that, besides entirely dismantling and desecrating the Churches of Creslow and Hogshaw, he destroyed the Chancels of Addington, of East Claydon, and of Grandborough. On the restoration of Charles II., Cornelius Holland was attainted of high treason. Creslow, again becoming Royal property, the king, by letters patent in 1662, granted the custody thereof to Edward Backwell, Esq., for 21 years, demising to him the lands before demised to the Herd or Keeper of Creslow, at the rent of £10 per annum, and also granting to him, on the usual condition, the accustomed allowances, together with the keeping of four horses, 60 fleeces of black wool yearly, and £60 per annum, and 4d. per day.†

In 1671, the king granted Creslow Pastures, said to be in Whitchurch parish, to Sir Thomas Clifford, Knt., for the term of sixty years from March, 1669; and two years afterwards, on 23rd June, 1673, the same king conferred this estate, in fee, on Thomas Lord Clifford, and his heirs male, in whose descendants it has continued to the present

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\* From Autographs lately offered for sale by Mr. Gray Bell, of 11, Oxford-street, Manchester, who has generally many rare books and autographs at his disposal.

† "Rot. Pat.," 2 Car. II. Test. 27 March. Cited by Lipscomb,

time, on the fee-farm rent of £10, paid yearly to certain Crown lands in the parish of Chilton.

THE RECTORY.—As no Church is mentioned in the Domesday Survey, probably one had not then been founded, although from the amount of the population of Creslow at the time we might have expected that a Church would have already been founded here, for, whatever else may have been the errors of our Norman ancestors, they generally provided Houses of Prayer for their dependants long before the population on their estates became numerous.

Browne Willis, as already noticed, states that the Manor and Advowson of Creslow were given to the Templars about 1120. Probably this is correct, as regards the Advowson, which certainly belonged to the Hospitallers early in the thirteenth century, and portions of the present Church probably belong to the twelfth century. In the year 1239 William de Dingel was presented to the Church of Kerselaw, by the Prior of St. John of Jerusalem. From this date the list of Rectors appears to be complete, and is given in Willis's manuscript and in "Lipscomb's History of Buckinghamshire." It presents a few particulars worth a passing remark. In 1326, John Berkeley was "presented by the Prior of St. John's, but the Bishop refused to admit him, and so commended it to Roger Gildesburgh." Between 1376 and 1388 the Prior allowed the Presentation to lapse three times to the Bishop. In 1369, Robert Bothe de Moncastre exchanged it with Nicholas Smith, who exchanged it with William Morgan, who exchanged it with William de Alverton, who exchanged it with John Standon, who exchanged it with Elias Finche in 1376. Thus in seven years Creslow enjoyed a succession of six Rectors.

In Pope Nicholas's Taxation, about 1291, the Rectory was assessed at £4 13 4d.

In 1534 the Rectory was valued at £3.

In 1543 the Patronage, by the dissolution of Monasteries, passed to the Crown; and in 1554 Queen Mary presented Thomas Davies to the Benefice. He was the last Incumbent. "On Queen Elizabeth's accession to the Crown," says Browne Willis, "upon Davis's voiding it, that Queen seems to have taken and swallowed up both spiritualities and temporalities of the parish." With

evident disgust at her voracious appetite, he again exclaims, in another place, "She seems to have taken into her hands the spiritualities of the parish, and to have swallowed up both temporalities and spiritualities!" Thus the Rectorial income became merged in the temporalities of the Manor, and has continued so ever since. Its present value may be fairly estimated in two ways—

- I. By comparing it with those Livings for which it was exchanged—Dodford, in Northamptonshire, stands in the Clergy List at £233; Stretley, or Streatley, in Berks, at £250; Thornton le Moors, Lincolnshire, at £310.
- II. The most direct and accurate mode of estimating its value is to reckon the probable value of the tithe of the parish, which contains upwards of 800 acres. Estimating these at 6s. per acre, the result is £240, which may be considered as the present income of this suppressed Rectory.

THE CHURCH, which is now used as a coach-house, stands about one hundred yards from the Manor-house. In 1712 Browne Willis visited it, and described it as "very small, consisting only of a body and chancel, tiled, and both in length about 48 foot." About two years before his visit, as he was informed, "the foundations of a small tower at the West end were dug up, when a stone coffin and some skulls were discovered." "I could not learn," he continues, "what number of bells there had been. The Church had two windows on each side, and a lower hole had been made in the roof on converting it into a dove-house."

In 1749 Willis again visited Creslow, and gives, on this occasion, the following account of the Church:—"It has on the North side a door and two windows which are walled up, as is also an upper window on the South side. The chancel is down, and the walls made up anew at both the East and West ends. At the West end is a stone put in the wall, with this date—'1655,' and 'T. R.,' *i. e.*, Thos. Rickart, the then tenant.\* What is standing is fifteen yards in length."

When this interesting Church was first abandoned to profane uses cannot now be ascertained. On this point

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\* As Creslow at this period was apparently possessed by Cornelius Holland, this Rickart must have been his tenant.

Willis, who had evidently no correct data, makes the following remarkable observation:—"It was," says he, "desecrated in Queen Elizabeth's time; or more probably Anno 1645, when the best Church and Constitution in the world being overturned, and the Defender of it murdered by his most abject subjects, as a reward of villany, this place was bestowed on that miscreant base upstart Cornelius Holland; who to shew his sense of religion, as he had done of loyalty, desecrated the House of God, and converted part of it into a dove-house, separating the upper or East part of it for a stable: to which profane use it has served ever since; and now still remains polluted, and like to continue so in this degenerate age." \*

Browne Willis's accounts of Churches are always unsatisfactory. He seldom or never describes their architectural features, and is often loose and careless in those particulars which he does mention. At his first visit to Creslow he describes the Church as then consisting of a "body and chancel, which together measured 48 foot." At his second visit he says the chancel had been destroyed, and that what remained measured about 45 feet—thus allowing three feet only for the length of the chancel. Perhaps at his first visit only part of the chancel existed, which had been entirely demolished before his second visit. From his account, however, we learn that this desecrated Church once possessed a Chancel, a Nave, and a Tower. Of the chancel and tower no particulars can now be ascertained. The present building, which apparently constituted the original nave, is 44 feet long, and 24 feet wide, and is built of hewn stone. The South wall, which contains the entrance to the coach-house, has been sadly mutilated, and has lost one of the windows mentioned by Willis. The North wall remains in a tolerable state of preservation, and presents some features of interest. The door especially deserves attention. It is unquestionably of an early date. The jambs, which are formed of plain stones, surmounted by a plain flat squared stone for an abacus, might belong to the earliest Norman period. The architrave, which consists of two carved mouldings—the outer one enriched with the billet ornament, and the inner one with the

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\* This sentence has two lines drawn across it in Willis's MS., and "dele this" written in the margin.

chevron or zigzag—both features of the Norman style—might belong to the same period were it not that the arch, being slightly pointed, indicates the commencement of a later style. Taking, then, these several characteristics into account, the door-way may safely be assigned to the beginning of the transition period between the Norman and Early English styles. It should also be noticed that this door, which must always have been the principal, if not the only external entrance into the nave, is on the North side of the Church, which is the more remarkable as the Manor-house is on the South. Probably there was a Priest's door in the south wall of the chancel.

The present windows, which have evidently superseded others of an earlier date, belong to the Decorated style. Each window consisted of two trefoil-headed lights divided by a chamfered mullion. The mullions are gone, but the tracery partially remains.

The boundary of the Churchyard is not known, but all around the Church the ground has been used for sepulture. Whenever the earth has been removed sufficiently deep, bodies have been discovered, especially on the North side, which is now a rick-yard. A stone coffin, which is said to have been taken from the floor of the Church, and is probably that mentioned by Willis, is now used, turned upside down, and cracked through the middle, as a paving stone near the West door of the mansion.

The interments at Creslow appear to have been far more numerous than the size of the parish warrants one to expect; but this is easily accounted for. The Hospitallers enjoyed some privileges which gave to their Churches a preference above all others. As a reward for their faithful and gallant services at the siege of Ascalon, Pope Adrian IV. granted them, among other privileges, the following:—Their manors and lands were exempted from tythe; no sentence of interdict, suspension, or excommunication was to be published in any of their Churches; and in case of a general interdict on a district or on the whole nation, Divine service might still be performed in their Churches, "provided it was done with closed doors and without ringing of bells."\* These privileges must have invested the Churches of the Hospitallers with the highest dignity, and rendered burial in

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\* "Vertol's History of the Knight's of Malta."

them invaluable, when the rites of the Church were considered necessary to eternal salvation. In times of a national interdict, when all other Churches were closed, no fee, however exorbitant, would deter the wealthy from seeking interment for their friends in those Churches where alone the sacred rites of sepulture could be duly celebrated. Here then, in this highly privileged little cemetery, not alone the Knights of St. John and their tenants, but some of the greatest and wealthiest nobles of the land, have probably been deposited, in the hope of finding, at least for their mouldering bones, a sacred and inviolable resting place.

“And questionless here, in this open court,  
Which now lies naked to the injuries  
Of stormy weather, some men lie interred  
Loved the Church so well, and gave so largely to 't,  
'They thought it should have canoped their bones  
Till doomsday. But all things have an end:  
Churches and cities, which have diseases like to men,  
Must have like death that we have.”

THE MANSION, which has been diminished both in size and beauty, is still a spacious and handsome edifice. As seen externally it is a picturesque building with numerous gables, some ancient mullioned windows, and a square tower with an octagonal turret at the South end. Mr. Parker, in his “Domestic Architecture from Edward I. to Richard II.,”\* says:—“This has been a fine Manor-house of the time of Edward III., with a large central hall of timber, of which a portion remains, now divided into modern apartments; and two wings or towers of stone, one of which has been destroyed, the other remains tolerably perfect, with the ground rooms vaulted as usual.” When Mr. Parker visited Creslow he left with Mr. Rowland the following notice:—“The original parts of the house are of the time of Edward III., including the crypt and tower. Some alterations were made in the fifteenth century, of which period a doorway remains. Further great alterations were made in the time of Charles I., of which period the plaster ceilings and some square windows remain.” To an enquiry from myself, Mr. Parker kindly replied—“The crypt was simply a cellar or store-room, such as we find in many houses and castles of the same period. A vaulted substructure, with a

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\* Page 269,



superstructure of wood, was the most common mode of building of the period; or a hall of wood, with a tower of brick or stone at one end, containing various private chambers, and the kitchen with the other offices at the opposite end, and sometimes a Chapel, either attached at one corner, or altogether detached, standing in the courtyard."

The tower now remaining is built of stone, with walls six feet thick. The turret, which is at the Western angle of the tower, and rises somewhat above it, being forty-three feet high, contains a newel staircase, with loop-holes at each story. It is not embattled, but coped with plain chamfered moulding, and ornamented somewhat below the coping with a cornice of carved heads and flowers.

The crypt, which belongs to the same period as the tower, is excavated in the solid limestone rock. It is entered by a flight of stone steps, and has but one small external opening to admit light and air. It is about twelve feet square, and is now used as a cellar. The roof, which is a good specimen of light Gothic vaulting, is supported by arches springing from four short columns, groined at their intersections, and ornamented with carved flowers and bosses, the central one being about ten feet from the floor.

Near the crypt is another cellar, which is called "the dungeon." This is entered by a separate flight of stone steps, and is a plain rectangular building, eighteen feet long, eight and a half wide, and six in height. The roof, which is formed of large massive stones, is but slightly vaulted. There is no window or external opening into this cellar, and, for whatever purpose used, it must always have been a gloomy vault of great security. It now contains several skulls and other human bones which have been dug up in the ground around the Church and the Manor-house. Some of the thigh-bones, measuring upwards of nineteen inches, must have belonged to persons of gigantic stature.

In a chamber over the crypt is a good pointed doorway, with hood-moulding following the form of the arch, and resting on two well sculptured human heads.

The ground room in the tower, now used as a kitchen; a large chamber, forty-seven feet long, with vaulted timber roof; a large oak door with massive hinges, and

strengthened with thick iron-work, and locks and bolts of peculiar construction; and various remains of sculpture and carving in different parts of the house, are objects well deserving careful inspection. The whole length of the house is eighty-eight feet, the breadth fifty-one feet. About twenty years ago four gables were taken down, before which the house was nearly twice its present size. It has been moated and slightly fortified, the vestiges of which may still be traced. The walls of an ancient courtyard are almost perfect, and the fish-ponds still retain relics of some very old sluices.

It has been supposed that the Manor-house was a Commandery of the Hospitallers, but this notion is apparently without foundation. Had it been a Commandery there would doubtless have been evidence of it both in the records of the Manor, and in the remains of the ancient portions of the house; but no such evidence is to be found in either.

In addition to those whose assistance has been already acknowledged, my thanks are due to the Rev. A. Newdigate, the Rev. J. H. Snell, and Richard Rowland, Esq., of Creslow Pastures. The drawings of the Manor-house were presented to the Society by the Rev. Bryant Burgess.

W. HASTINGS KELKE.

### SEAL OF THE PRIORESS OF ST. MARGARET'S NUNNERY, IVINGHOE.

At the Monthly Meeting of the Archæological Institution, 2nd May, 1856, Mr. Charles Wilcox, of Warcham, exhibited the brass matrix of the seal of the Prioress of the Benedictine Nunnery of Ivinghoe, or St. Margaret's de Bosco, Buckinghamshire, founded (as mentioned in this volume, page 200) by William Gifford, Bishop of Winchester, early in the twelfth century. This matrix was found in a wall at Worth Matravers, in the Isle of Purbeck, Dorset. It is of round form; diameter rather more than seven-eighths of an inch; the device is a crowned female bust, seen full face, possibly representing St. Margaret. *Sigillum priorisse: de: ivyngho.* Date, late in the fourteenth century. This seal is not mentioned in Caley's edition of "Dugdale's Monasticon," where a list of the Prioresses is given (vol. iv., p. 268). An impression of the common seal of the Nunnery is appended to the Harleian Charter, dated 1325.\*

\* From the "Archæological Journal," vol. xiii., p. 290.

## THE NEW CHURCH AT HAWRIDGE.

Hawridge is a small village situated, as its name imports, on an abrupt eminence, being one of the Chiltern Hills, about five miles from Wendover. It is in the Deanery of Mursley, and contains about 270 inhabitants. The old Church, which was a plain uninteresting structure of the 13th century, having become very dilapidated, was taken down, and a new Church has since been erected on the same site. The new building is in general form similar to the old Church, but it is somewhat larger, and also possesses the addition of a vestry. It is a simple oblong, under one roof, fitted to accommodate 110 worshippers. It has a south-west porch of wood and brick, and a pierced wooden bell cot, from a chaste and suitable Early English design by W. White, Esq., of Argyle-place. The walls of the Church, externally, are built of flint, with brick bands and stone groinings; internally, they are lined up to the window-sills, as well as the jambs and arches of the windows, with pointed red brick-work, with bands of white. The introduction of Texts and simple fresco patterns on the plaster harmonise well with the warm tone of the brick-work. The east end is occupied by a triple lancet of beautiful proportion, the centre light of which is fitted with stained glass, representing the Crucifixion, and is given in memory of the late Rev. Henry Du Carre, of Witham. There are also two other small memorial windows in the south wall of the Chancel—one from the old Church, to the memory of the late Rector, the Rev. J. Merry—the other to the memory of Captain F. Rooke, who was killed in the Crimea. The floor within the Communion rails is paved with Minton's encaustic tiles, and the Chancel is furnished with some beautiful needlework, the gift of several ladies interested in the undertaking. The handsome Norman Font of the old Church has been cleaned and re-fitted. The new Church was consecrated by the Bishop of Oxford on Thursday, November 13th, 1856.

REMARKS UPON THE FORMER ABUNDANCE, AND  
THE PRESENT NON-EXISTENCE OF SALMON  
IN THE RIVER THAMES.

BY GEORGE VENABLES, *Incumbent of St. Pauls, Chatham.*

Probably no one who is acquainted with the beautiful scenery of our happy island, will hesitate to pronounce that portion which presents itself to the eye of a voyager on the Thames from Twickenham to Henley, among the most lovely specimens of richly cultivated and inhabited localities which this or any other country possesses.

It lays no claim to grandeur, and other places may excel it in what is commonly called, "the picturesque;" but it affords an unequaled specimen of that which is the peculiar charm of England's beauties, viz., a rich and fruitful soil, a moderately thick population, and a constant variety of homely but lovely views.

A singular circumstance connected with the natural history of this part has, however, occurred in late years, to which circumstance this Paper will be chiefly, though not exclusively, directed.

How comes it to pass that the Thames, the noblest river in England, and, if valued by its other sources of importance, the noblest river in the world, can no longer boast of its salmon fisheries? How is it, that its proud streams afford no such attractions to the fisherman as they once did; and, as it sweeps in graceful homage around the abode of Royalty at Windsor, how is it that the best of rivers offers not, in its ample bosom, a tribute to Her Most Gracious Majesty, the best of Monarchs, of the best of fish? Even a building speculator might wisely make the enquiry; for if any thing could enhance the value of those lovely residences which adorn the banks of the Thames, like beads of pearl upon a thread of silver, it would be the salmon struggling through the Weir Dam, or leaping after the fly, and occasionally too, (as old Isaak Walton's disciples should revive) lying captive upon the lawn, in front of which he had often so gracefully sported.

We examine the subject however, rather as a fact in natural history, aided in this by some statistics of considerable interest; and, in other hands, of very great value.

The earliest laws of England defended the salmon from destruction with much strictness.

It is impossible that the day can ever return when Northumbrian labourers shall stipulate that they shall *not* have salmon to eat oftener than three days a week; and it appears almost incredible that any such law ever existed in London; yet I have been told (I cannot verify this) that such was the case.

However, in all calculations connected with the past and future of natural history in this kingdom, the immense growth of population must not be forgotten.

We can well believe how much more numerous all kinds of fish and game must have been when the whole population of England was not larger than the present population of London; and it is certain that a great increase of population must tend to diminish all kinds of wild animals and of fish; but I am persuaded that this in no way accounts for the *cessation* of salmon in the river Thames.

Before distinctly stating that which seems to have brought about this *disaster*, I think that a digest of some ancient laws regarding the fisheries of Great Britain, as well as some anecdotes connected with one portion of the Thames, may not be uninteresting.

The first Act of legislature which I have met with relating to fish, is in the 13th year of King Edward the First, (A.D. 1285) which enacts that—

“The water of several rivers, Humber, Ouse, Trent, Doue, Aire, Derwent, Wherfe, Nid, Yore, Swale, Tese, and all other waters (wherein salmons be taken within the Kingdom) shall be in defence from taking salmons, from the Nativity of our Lady,” (Sep. 8th) “unto St. Martin’s-day,” (Nov. 11th) “and that likewise young salmon shall not be taken or destroyed by nets, or by any other engine, at Millpools, from the midst of April unto the Nativity of Saint John. The ‘first trespass’ was to be punished by ‘burning of their nets and engines;’ for the second time the offender was to be ‘imprisoned for a quarter of a year;’ for a third trespass they shall have imprisonment a whole year; and as their trespass increaseth so shall their punishment.”

The omission of the names of the river Thames and Severn here, is remarkable; but it is possible that the

larger rivers are assumed to be included as a matter of course, while the less abundant salmon streams are mentioned by name. However this be, we find a "Confirmation of the said Act" in the 13th year of Richard the Second, (A.D. 1389) in which it will be observed, the river Thames is distinctly mentioned, and the names of other rivers described in the foregoing Act are omitted, although it is evident that this Act was intended to apply to *all* rivers to which the former Act referred. The Statute runs—

"Item, whereas it is contained in the statute of Westminster the Second, that young salmons shall not be taken nor destroyed by nets, nor by other engines, at Mill dams, from the midst of April till the Nativity of Saint John the Baptist," (June 21) "upon a certain pain limited in the same Statute, it is accorded and assented that the same Statute be firmly holden and kept, joyning to the same that young salmons shall not be taken during the said time, at Milldams, nor in other places, upon the said pain."

"And that no fisher, or Garthman,\* nor any other, of what estate and condition that he be, shall from henceforth put into the waters of Thamise, Humber, Ouse, Trent, nor any other waters of the realm by the said time, nor in other time of the year, any nets called stalkers, nor other nets nor engines whatsoever they be, by the which the fry or the breed of the salmons, lampreys, or any other fish may in any wise be taken or destroyed upon the pain aforesaid."

Here follows a clause which shows that science was making a little advance upon the law-makers; for it had been discovered that salmon are not in season precisely at the same period of the year in all parts of England; and, accordingly—

"It is ordained and assented that the waters of Lou, Wyre, Mersee, Rybbyl, and all other waters in the County of Lancaster, be put in defence, as to the taking of salmons, from Michaelmas Day (Sep. 29th) to the Purification of our Lady, (Feb. 2nd) and in no other time of the year, because that salmons be not seasonable in the said waters in the time aforesaid."

It appears that in the days of Edward the Fourth the morals of the country were no better than at present; but that a system of unfair trading and of dishonesty was too frequent. Let it be noted, however, that the statute which *confesses* this fault endeavours also to *remedy* it.

This is the second Statute of the 22nd Edward the Fourth (1482)

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\* A "Garth-man" means the owner of a wear in which fish are caught. The term "Fish-Garth" is now used occasionally, and signifies a close or dam for catching fish.



"Whereas divers decoits have been used and done, as well in the measures of vessels called butts, barrels, and half barrels, ordained for salmon," &c. &c. \* \* \* \* "No merchant, stranger, nor denizen, shall sell, nor set to sale any salmon by butt, &c., except the said butt do hold and contain fourscore and four gallons, &c., &c."

Also that no such merchant "being under the King's obeisance," shall—

"Sell, or put to sale, any manner, salmon by butt or other vessel, except it be well and faithfully packed, that is to say, the great salmon by itself, without mingling with them any grills or broken bellied salmon. And that all small fish called grills shall be packed by themselves only, without any mingling, &c."

Here, then, we have the covetous fishmonger striving after unjust gain, by making his butts rather under size, and driving a pretty trade of deceit as he stuffed a quantity of "grills and broken bellied salmon" into the bottom or middle of his butt, while to the eye of the purchaser it contained the "great salmon only." Unjust sellers are, I suspect, often made such by unscrupulous buyers, who are ever beating down the price, driving cheap bargains, and then chuckling over their craftiness; and in order to humour such people, the seller is driven to be dishonest. One who had observed much, and who spoke by inspiration, remarks—

"It is naught; it is naught, saith the BUYER," (not the seller.) "But when he is gone his way, then he boasteth."

Neither can be approved; but it would seem that the fault originates with buyers.

I suppose that the next fifty years were not conducive to the increase of eels or salmon. Perhaps the demand had been great; perhaps in the days of Richard III. and Henry VIII. poachers abounded, or the "Garthmen" forgot their restrictions. At all events, in the 25th year of King Henry VIII., (A.D. 1533) it was enacted that—

"No person with any nets, engines, or device shall take any fry, or spawn of eels, or salmon, in any waters, during ten years, upon pain of forfeiture of v. li." (five pounds?) "and his said nets, engines, &c."

I am afraid that many lived in those days who were unwilling to "submit to every ordinance of man, or even unto the King;" for just a quarter of a century passes away and we find Queen Elizabeth and her advisers, regarding with apprehension that—

"The spawn, fry, and young breed of eels, salmon, pikes, and all other fish heretofore, hath been much destroyed in rivers and streams,

salt and fresh within this realm, insomuch that they feed swine and dogs with the fry and spawn of fish, and otherwise, lamentable and horrible to be reported, destroy the same, to the great hindrance and decay of the Commonwealth."

It is then enacted—

"That no person or persons of what estate, degree, or condition soever he be, or they be, with any manner of net, weele, but, taining, kepper, line, crele, raw, fagnet, trolnet, trimboat, stallboat, weblisters, seur, lammets, or with any device or engine made of hair, wool, line, or camias, or shall use any heling net or trimboat, or by any other device, engine, cawtel, ways or means whatsoever heretofore made or devised, or hereafter to be made or devised, shall take and kill any young brood, spawn, or fry of eels, salmon, pike, or pikerel, or of any other fish, in any flood-gate pipe, at the tail of any mill, wear, or in any straits, streams, brooks, rivers, fresh or salt with this realm of England, Wales, Berwick, or the Marches thereof." Nor shall \* \* "by any of the ways and means aforesaid, or otherwise in any river or place above specified, take and kill any salmons or trouts, not being in season, being kepper salmons, or kepper trouts, shedder salmons, or shedder trouts."

Further—

"No person \* \* shall take any pike or pikerel not being in length ten inches or more; nor any salmon not being in length sixteen inches or more; nor any trout not being eight inches or more; nor any barbel not being in length twelve inches or more.

"And to the intent that the young fry &c. may be preserved \* \* No person \* \* shall fish or take fish with any manner of net, trammel, kepe, wore, hovie, crele, \* \* but only with net or trammel, whereof every mesh or mash shall be two inches and a half abroad; angling excepted."

The Act is altogether a lengthy one. Not more than one-fifth portion of it is transcribed above; but enough has been copied to give the reader an idea of the vast ingenuity of our ancestry in those days, when such a host of "machines and ways and means" appear to have been invented to meet the difficulties which previous laws had imposed upon fishermen.

It is worthy of observation here, that this is the first time in which trouts, pike, and barbel are mentioned. Good Queen Bess never liked<sup>3</sup> to do things by halves, and, perhaps, was resolved upon a vigorous preservation of all kinds of fish.

It may be too, that she knew a better plan of cooking a barbel than we possess, and it is evident, that however nice a piece of bacon or pork might be thought, the funny race were to be henceforth kept out of the pig troughs, and serve to make more dainty dishes elsewhere.

The preamble of this bill, however, already quoted, gives us an idea of the comparative abundance of fish in those days.

I must add that this lengthy Act permits of a slight modification, which is introduced here as showing how *other* fish were treated in those days.

"In such places where smelts, loches, minnies, bulheads, gudgions, or eels have been used to be taken and killed, in all such places it shall be lawful, for the purpose of taking such fish only, to use such nets, lepes, and other engines as heretofore."

Minnows or minnies are, I believe, excellent eating; but I never heard of the bulhead garnishing a banquet. Perhaps Sir Walter Raleigh may have eaten them at the Royal table.

Thus protected, neither salmons nor minnies appear to have been brought again under the consideration of our Legislature for several years. The king of rivers continued his course alike, whether Charles reigned, or Cromwell harangued his Parliament. But after the Restoration, and in the 18th year of Charles II., a bill was brought into Parliament and became the law of the land, forbidding the importation of cattle, sheep, or swine, or beef, pork, or bacon, from any parts beyond the seas, or—

"Ling, herring, cod, or pilchard, or any salmons, eels, or congers taken by any foreigners, aliens to this kingdom."

Any person might seize such fish—

"Giving half to the poor of the parish and keeping the remainder."

And this is stated to be done—

"For the better encouragement of the fishery of this kingdom."

The idea was, perhaps, still further extended in the 5th year of William and Mary, (1694) for in an Act passed in that year for raising a million of money—

"Towards carrying on the war against France,"

by granting rates and duties upon salt and beer, &c., a reward is offered to all *exporters* of many kinds of fish, and amongst these is a promise of—

"Five shillings a barrel for every barrel of salmon which shall be exported."

This reward was nearly doubled in 1698, in an—

"Act for raising two millions for the payment of annuities, and for settling the trade to the East Indies."

The duty is laid on salt; but the exportation of fish, even though salted, was thus encouraged.

Queen Anne, like Queen Elizabeth, beheld with sorrow, the needless destruction of fish. It appears from cap. 21 of the 4th year of her reign, that—

“Salmon and salmon kind of fish were in great danger of decay;”

At least those which—

“Resorted to spawn within the rivers and freshes in the county of Southampton, and the southern part of Wiltshire, being destroyed by divers engines, and devices, in and upon the main rivers, and in the new channels, &c., so that the salmon, stripes, or kippers, as well as the young fry, or smelts, are taken and destroyed, and are prevented from returning to the sea in season.”

But I think that we begin to touch somewhat upon *one cause* of the diminution, though not the absolute cessation of salmon in the Thames, in what follows, though it relates to other rivers.

“Whereas the owners and occupiers of salmon fisheries within the said counties,” (scil. Southampton and Wilts) “regarding only their private and greedy profit, to destroy the stock of the said fisheries by preventing the breed of good fish to pass in season through their fishing wyres, and fishing hatchways, from the sea into the said rivers to spawn,  
\* \* \* \* \* do take, kill, and destroy the said fish, &c.”

What is the remedy? It is a new enactment TO PUT IN FORCE the previous Acts, including that of the 13th of King Edward the First!

From which fact, as well as from many other Acts already more or less copied into this treatise, I gather that in truth THE ACT NEVER WAS FULLY OBEYED AT ANY TIME. But two important provisions were added. The first of them required—

“That if any salmon or salmon kind should go into any dykes, cuts, or water carriages, all owners and occupiers \* \* shall permit the said fish to pass out within the said time,” (*i.e.* of defence) “limited and restrained into the main rivers again.”

The other important provision was that—

“All owners of corn, fulling, and paper mills, and other mills upon any the waters or rivers of the said counties,” (*i.e.* Southampton and Wilts) shall constantly keep open one scuttle or small hatch of a foot square in the waste hatch in the direct stream, wherein no water-wheel standeth, sufficient for salmon to pass and repass freely up and down the said rivers from Nov. 11 to May 31.”

This enactment is of the very greatest importance, and is founded upon a right perception of the natural wants of the salmon.

Furthermore, such arrangements were ordered as should hinder—

“The salmon being taken during this period of the year in any cel pot, and that the said cel pots should be wide enough to let the young fry pass through to the sea, &c.”

I believe that none of these laws are repealed. They refer, however, only to Southampton and Wiltshire.

The same Act provides that—

“No bouges or sea trouts shall be taken in any rivers, creeks, &c., from June 30 to Nov. 11th.”

But in the ninth year of good Queen Anne an Act is passed of more importance as it regards the question of salmon in the Thames than any other. Hitherto the reader will have been surprised to observe how seldom the Thames has been mentioned by name in any of the foregoing enactments, and each person would form his own opinion whether this were to be traced up to the scarcity of salmon in that river, or come to an opposite conclusion, and infer that its importance was of course taken for granted.

Cap. 26, of the 9th Queen Anne, is—

“An Act for the better preservation and improvement of the fishery within the river of Thames, and for regulating and governing the company of fishermen of the said river.”

It empowers the Court of Assistants of the Fishermans’ Company to make bye-laws to be approved by the Court of Aldermen, &c., &c.

It enacts that—

“No person shall kill, or expose for sale any spawn, fry, or brood of fish, or spatt of oysters, or receive such things as food for hogs, under pain of punishment.”

So that it would appear that Queen Anne had still to contend against the indulgence of the swine as much as her predecessor Queen Elizabeth.

*(To be continued.)*

## BIDDLESDEN ABBEY AND ITS LANDS.

BY REV. H. ROUNDELL.

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“Kings and princes became as fathers unto the Church, the hearts of all men inclined towards it, and there grew unto it every day earthly possessions in more and more abundance, till the greatness thereof bred envy, which no diminutions are able to satisfy.”

*Hooker.*—*Eccl. Pol.*, Bk. vii. ch. 21.

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Although no vestiges of Monastic buildings or of the Conventual and Parish Church can now be traced, and not a stone remains to mark the ancient boundaries of a Burial Ground, to which were once committed the bodies of munificent or noble benefactors, St. Mary's Abbey at Biddlesden, formerly occupied an important position among the Religious Houses of Buckinghamshire. In 1312 its Abbot was summoned to the Conference of Cistercian Monks in London, held under the Presidency of the Pope's Legate, and three years later with consent of his Convent, advanced a loan of 100*l.* to Edward the Second. The possessions of the Abbey, lying partly in Northamptonshire, and partly in Bucks, comprised lands or houses in twenty-one parishes, and at the last survey before the Dissolution of Religious Houses the revenues were returned of the annual value of 138*l.* 4*s.* 3*d.* It is stated in the *Monasticon Anglicanum* that in the Library at Stowe were preserved no fewer than eighty-one original documents of this Abbey, with seals appendant to most of them, commencing from the reign of King John, and among them a sentence of excommunication issued by the Pope against the Abbot and Monks in 1245. And though these have been dispersed, ample materials for an account of this Abbey may be collected from Willis' printed works and MSS., Original Charters and documents in the Harleian and Cottonian Libraries, and the Public Records and Inquisitions, and from these sources the following paper has been compiled. It is probable that further information would be supplied by the Episcopal Registers at Lincoln.



I. The Lordship of Biddlesden in the County of Bucks, returned in the Survey of Domesday as held by the King, passed afterwards into the possession of Robert de Meperteshall, living *temp.* Henry I. This Robert stole one of the royal hounds, and when threatened with a prosecution, bribed Osbert or Geoffrey de Clinton, the King's Chamberlain and favourite, to secure him from a conviction, by the gift of Biddlesden Manor, and five virgates of land adjoining it in Whitfield, but afterwards marrying a relative of Osbert's, he recovered these lands in dowry with his wife. Meantime too he had become possessed of an estate called Marieland, in Syresham parish but adjoining Biddlesden, from the gift of William Fitz Alured. During the wars of Stephen's reign, Meperteshall neglected to perform homage to Robert de Bellomont, Earl of Leicester for these lands, which were consequently forfeited to the Earl, who bestowed them upon Ernald de Bosco, his steward. Ernald expecting that at some future opportunity Meperteshall would endeavour to reclaim Biddlesden, and acting upon the advice of his patron, conveyed this Manor with its lands in Whitfield and Syresham to Geroundon Abbey in Leicestershire for the endowment of a Monastery of Cistercian Monks under the protection of St. Mary the Virgin. Accordingly the Monastery was founded at Biddlesden 1147, and when subsequently Meperteshall commenced the anticipated suit, the Abbot and Monks bought out his claim by a fine of ten marks, and he in the presence of the Bishop of Lincoln, solemnly renounced for himself and his heirs all further title to these lands, which he confirmed to the use of the Abbey for ever.

Besides the Charters of the Founder and Meperteshall, King Stephen and Earl Robert of Leicester confirmed the foundation of this Abbey, and Thomas, Archbishop of Canterbury, admitted the Monks to possession of Biddlesden Parish Church with all its rights and privileges. Until 1209 the tythes of Biddlesden, Marieland, and the Abbey lands in Whitfield, were paid to the Canons of St. Mary's Church in Leicester, but by a composition then effected with the aid of Ernald de Bosco, the younger, and the Earl of Leicester, these tythes were released to Biddlesden Abbey, in return for which the Monks gave up a claim they had to the advowsons of the Churches of

Evington and Humberstone in Leicestershire, and also undertook to pay to the Church of Leicester one mark annually for ever.

The privileges of a Monday market at Biddlesden, and an annual Fair for six days commencing upon the Eve of St. Margaret's Day, were granted to the Abbot and Monks by Edward the Second, 1325.\*

In the hamlet of Evershaw, now incorporated with Biddlesden, but having once a Chapel in the patronage of Luffield Abbey, and assessed under the Nonarum Inquisitiones of 15 & 16 Edw. III. as a separate parish, Hugh de Evershaw gave Biddlesden Abbey a ten-acre field, called Wildfurlong, and a parcel of ground in assart. His younger son Ralph, confirmed these grants, and William, the eldest, styled Dominus de Evershaw, not only joined in confirming these lands, but by numerous charters endowed the Abbey largely with further estates here and in Gorril, another hamlet of Biddlesden. The preceding benefactions augmented with half a virgate, a messuage and two acres and a half, also in Evershaw, were confirmed by William de Bellocampo and his son Simon; and Beatrix, his daughter, widow of Oton, ratified all former benefactions upon condition that the Monks should pray for the souls of her husband, herself, and two sons, Oton and Robert.

The Abbey held also in Evershaw "in trust for the relief of the poor and sick lay-folk," an acre of land given by Albert Integres and his wife Basilea, the daughter and co-heiress with her sister Alice, of Hugh Seymor of Evershaw.

For the advantage and good government of these large estates, William de Evershaw gave the Monks the privilege of a free park, and licence to enclose lands in Evershaw, and also liberty to hold a Court for the punishment of felons, and the settlement of disputes.

II. In Whitfield Parish the Abbey held considerable possessions, and by an Inquisition taken at Syresham in the Court of the Earl of Leicester, 1328, this Parish was found to contain twenty virgates, belonging to the Monastery, divided into three Lordships.

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\* Rot. Chart. Ao. 8, Edw. II.

The first Lordship held by Biddlesden Abbey from the grant of Ernald de Bosco, the founder, containing five virgates.

The second Lordship, of ten virgates, formerly belonging to Arfast de March, had passed in dowry with Rohesia, one of his four daughters, heiresses, to her husband Thomas de Armentis. He, with his wife's consent, bestowed it upon Biddlesden, but subsequently Ralph Barri de Staunton and his brother Robert, sons of another daughter of Arfast, claimed two virgates of land in this Manor, as heirs entitled from the Earl of Leicester, and against Henry and Geoffrey, sons of Thomas de Armentis, then tenants of this land. To accommodate this claim the Monks gave Ralph and Robert Barri twenty marks, and to Henry and Geoffrey a virgate of the land held *in capite* of the Lordship of Arfast de March, and so retained possession, both Ralph and Robert Barri executing confirmatory Charters, as did also Henry Armentis, and Geoffrey, his brother; and the agreement then made was ratified by Robert Blanchmains, second Earl of Leicester, between 1177-1186. Among further confirmations by succeeding owners of this Lordship, one was given by Robert, Persona de Morton, who directed his burial to take place at Biddlesden. And when in the reign of Henry III, a certain Robert Foliot, descendant from Arfast de March, through Rhuces, his eldest daughter, who married Robert Foliot the elder, put in a claim to this Manor, the King, at the solicitation of the Monks issued an injunction bidding him desist, but afterwards finding these lands to have been originally alienated without a royal licence, Henry took them unto his own possession, though he subsequently restored them to the Abbey by a Charter executed at Geddington in Northamptonshire.

The remaining five virgates, forming the third Lordship, belonged to Emma de Insula (Lisle), whose son Robert joined her in conveying them to Biddlesden, at a fee-farm rent of one mark yearly: this grant was ratified by her grandson, Alan de Crancewell, and by Luke de Quatermains and his son Adam.

By leave from the Prior of Brackley, the Monks enclosed a piece of open field here in 1239, and by payment of four

marks purchased all rights in Whitfield appertaining to the Church of Luffield.

By the last survey the Abbey was returned as possessing rents here to the value of 2*l.* 5*s.* 4*d.*, and 36 Hen. VIII. all the lands in Whitfield not included in the grant to Thomas Wrythesley were bestowed on John Fox and Thomas Hall.\*

III. In Syresham, County Northampton, besides Maricland, the Abbey held other lands, called Westinhill, of the gift of Ernald de Bosco. Gilbert de Pinkeney, and his wife Eustachia, gave confirmations of these lands circa 1160, as did subsequently Robert and Richard Wancy. In 1306, the Monks, by a fine of five marks, had licence to enclose twenty acres in Westinhill, in Syresham, within the boundaries of Whittlebury Forest, and their estates here became so extensive that in 9 Edward II. (1315) the Abbot of Biddlesden was returned to the Co-Lord of Syresham.†

In Westcote, another hamlet of Syresham, the Monks held seven acres of the gift of Ralph de Pinkeney, which after his death his widow Ida confirmed, 1230, upon a fine of three marks.

William de Pateshull, of Blecheshoc, (Bletsoe, Oxon), for himself and his heirs, released William de Loughteburgh, Abbot of Biddlesden, 28 Edw. III. from a rent of forty shillings and all sums due upon his fee at Syresham, and confirmed the Abbey in all its lands and houses there.

Upon the general levy of Scutage in 1280, the Monks of Biddlesden were assessed upon Maricland, but by favour of the Earl of Leicester obtained an Inquisition to examine into the liability of these lands, when the verdict was in their favour, the jurors finding that this land was and ought to remain exempt from this impost, inasmuch as the first Earl of Leicester had granted it to a former owner enfranchised from the payment of all dues and other service, and that it possessed a free Chapel to which tythes were annexed, and had been confirmed by Henry II. without any service.

Before the foundation of Biddlesden Abbey, the tythes of Whitfield, Syresham and Brackley, had been granted to St. Mary's at Leicester, and this appropriation confirmed by

\* Pat. 20 Oct. 36, Hen. 8. † Card. MSS. nom. vill. p. 6.

the Pope. But in 1209, William, Abbot of St. Mary's, sold those portions of tythe which were due from Biddlesden Abbey lands to his Convent, with a warranty against any claim that might subsequently be advanced to them by the Rectors of Brackley or Syresham, to the Abbot and Brethren of Biddlesden for the rent-charge of half a mark yearly. A special clause in this agreement reserved the tythes of Westcote hamlet for the Incumbent of Syresham; and another clause provided, that if at a future time Biddlesden should become possessed of lands in Brackley or Syresham, the tythes of which, at the date of that agreement were paid to Leicester Abbey, then these tythes should go to the Incumbent of the Church of the Parish in which the lands lay, saving, nevertheless, to Biddlesden the tythes upon all unenclosed lands that should be afterwards cultivated.

IV. Dadford, Parish of Stowe, Bucks. Between 1157-1167, William de Dadford and his wife directed their bodies to be buried at Biddlesden, and with consent of their sons, Robert, himself a further benefactor to the Abbey, William, and Ralph, endowed Biddlesden with lands in Dadford, which grant was confirmed by the Earl of Pembroke, Robert, Bishop of Lincoln, and many others. In reference to this grant, Willis states upon the authority of Bishop Kennet, that "Anno 1205, Thomas de St. Wallery confirmed to the Abbey of Biddlesden, all his lands in Dadford for the salvation of his soul, Edela his wife, and Avery his mother's soul, Annora his daughter's, and Reginald and Bernard, his brothers' souls." \*

The Abbey also held an acre of land in Dadford by the grant of Sister Felicia, (who deceased 1276), Prioress of Catesby, in Northamptonshire, upon an annual payment of one pound of wax to the use of her Convent. In the Testa de Nevill, circa 1 Edw. III., the Abbot of Biddlesden is returned to hold *medietatem villæ Dadford in pura elemosyna in com. Bucks.* Queen Elizabeth granted the Abbey lands here to William Typper and John Daw, from whom they passed through the Throckmortons to the family of Temple, ancestors of the present Duke of Buckingham and Chandos.

V. In Houghton or Horton in Northamptonshire, Ernald, son of the Founder, gave half a virgate of land to Bid-

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\* Willis Bucks, p. 279.

dlesden where he appointed to be buried, and his son confirming this Charter added another half virgate, a moiety, *i. e.* the alternate presentation, of the Church, and half the Mill. About one hundred years later the Monks obtained from Robert Grimbalde, the younger, Lord of Houghton, the other half of the Mill, chargeable however with a yearly rent of four marks.

The remaining moiety in Houghton Church was bestowed by Matilda de Houghton upon the Priory of St. Andrew's Church at Northampton.\* This benefaction raised a dispute between the Abbot of Biddlesden and the Prior of St. Andrew's concerning their several interests in this Church, which appears to have been adjudged in favour of the former, as in the Chartulary of S. Alban's Abbey a copy of an injunction was entered, issued by King Henry II. addressed to Arvil of Northampton, commanding him under pain of certain penalties "without delay to put the Monks of Bittlesden in possession of Horton Church, which they hold of Ernald de Bosco's gift."† The dispute still continuing, a final adjustment was at last effected. Abbot Richard, with consent of his Convent, sold to the Prior of St. Andrew's the Biddlesden moiety in this Church, for a fixed rent-charge of two marks annually, and this sale was confirmed under Charter from Ernald de Bosco, grandson of the Founder.‡

The above-named Matilda de Houghton was a great benefactor to Biddlesden. She released to this Abbey her whole fee in Houghton and one virgate of land, that the Monks might pray for the souls of her husband Robert, who had lived *temp.* Henry II., Paganus and Adela Raunes, her father and mother, and William, her grandfather.

VI. In Helmingham, County Northampton, Robert Brackel, son of Alured, gave the Monks an assart purchased of Matthew Roumeli, a messuage and an acre of land; and Matthew Roumeli and his wife, Sidonia, granted further lands here, confirmed to the Abbey by Isabel de Nonancourt, his sister, and her two sons, Robert and

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\* Cotton MSS., Vesp. E. xvii. Plut xxiv. C.

† Harl. MSS. No. 66. fol. 167.

‡ Excerpt. c Regist Prioratus S. Andr. de Northamp. folio 62. b.



William, and by Margaret De Quincy, Countess of Winchester.

Roger le Crest and his wife, Cecilia, passed by fine to Biddlesden, 1227, eleven virgates with their appurtenances and a portion of a Mill, and, by subsequent Charters, two virgates more, an assart of wood, and a parcel of ground, which they inherited from Isabel de Turville. These grants had confirmation from Simon de Montford, Earl of Leicester.

Petronilla de Turville, widow of Simon, gave a messuage and one plough-land for the repose of her husband's soul.

It is found from the Lincoln Registers, quoted in Dodsworth's MSS., and confirmed by the Biddlesden Chartulary, that 11th Edw. I., William Turville, knight, the Abbot of Biddlesden, and Hugh de Herdebech joined to claim a moiety of Helmingham Church, but that upon trial this moiety was adjudged to belong to St. John's Hospital in Northampton. This Hugh de Herdebech appears to have been no obedient son of the Church. He possessed himself of two virgates of the Abbey lands in Helmingham, which he relinquished upon the institution of a suit against him before Richard Middleton and the other Judges in the King's Court at Northampton, and for the sum of twenty marks paid him, promised to secure the Abbey in quiet occupation. This pledge he afterwards broke, for in a Charter which, 1286, the Monks obtained from Prince Edward, son of Edward I., at Leicester, confirming to them the grants of Roger le Crest, with power to hold a Court at Helmingham, there is a special clause of protection against the encroachments of Hugh de Herdebech.

VII. In Estwell, a hamlet of Wappenham in Northamptonshire, William de Bolebec granted lands, called Blacknam closes, which his daughter Mabile, her husband William de Weedon, and her son Ralph confirm with the sanction of Robert de Pinkeney: in this hamlet the Monks held other lands given by Osbert de Wancy with consent of his wife Eliza, and with confirmations from his son and daughter Robert and Christiana, his grandson William, and Gilbert de Pinkeney, Lord of the Manor.

By the following Charter of early date, given by Robert

Chestney, Bishop of Lincoln 1147-1173, possession of the Estates already mentioned were further secured to Biddlesden Abbey:—

“ Robertus Dei Grat. Lincol. episc. universis Catholice ecclie filiis Salut. Ut religiosa religionum devotio in opportunitatibus suis celerem obtineat effectum in dilecto filio nostro Alexandro Abbati et fratribus suis in Abbacia de Bitlesdena Domino famulantibus, quicunque in ..... canonicis possideant, sicut Scripta advocatorum testantur, Confirmavimus et sigilli nostri attestacione communivimus que ..... dignum duximus exprimenda ..... Ex dono Ernaldi de Bosco Villam de Bitlesdena et Marielonde cum omnibus pertinenciis suis et silvam de Wiche cum redditu silvarum quas idem eis contulit; Ex dono Thomam de Witefelde terram de Witefelde cum suis pertinenciis; Ex donacione Emme de Insule terram de Witefelde que ad jus suum pertinere agnoscitur; Ex dono Willemi et Roberti terram de Dodeforde cum suis pertinenciis; Ex largitione Osberti de Wancy terram de Estwell cum suis pertinenciis; Ex dono de Matthew Rumel terram de Helmeden cum pertinenciis; Ex donacione Matilde de Houghton et Simonis filii ejus terram quandam in Houghton et Braifelde; Ex largitione Gervasii terram de Leise cum omnibus pertinenciis.

“ Volumus itaque ut quecunque filii nostri in nostra Diocesi justis modis obtinuerint vel in futuro obtinere poterint, in perpetuum possideant, ut illibata in elemosynam.

“ VALETE.”

In a Charter, nearly similar in form of expression, bearing date 8th April, 1251, Henry III. confirms an earlier Licence given by King John to the Monks, to hold Ernald de Bosco's grant of Marieland, and lands in Whitfield, Dadford, and Westcote, and the lands given by De Wancy and William de Bolebec.

In the same parish of Wappenham, Sir Henry de Pinkeney, holding two hides there, *temp.* Henry II., gave the Abbey a meadow, called Smethmede, and bequeathed his body to be buried in the Abbey Church.

All the tythes of Wappenham, with the exception of a moiety settled upon the Rector of the Church, had been given with other revenues by Gilbert de Pinkeney for the endowment of a Priory, founded by him at Weedon, and annexed to the Benedictine Monastery of St. Lucie in Normandy. By law, the revenues of annexed Priories were always received by the Superior Religious House, excepting in the case of the inferior Monastery being united to one beyond the realm, when they were then paid only during peace between the two countries, and in time of war were escheated to the King. Accordingly, from the constant war with France in the fourteenth century,

the Monastery of St. Lucie derived small pecuniary advantage from Weedon Priory, and Ralph Garet, a Monk of the Convent, and James, of Normandy, were sent over to England to treat for its sale to Biddlesden. The purchase was effected for the sum of three hundred marks, and on the 29th of May, 1392, a Deed was executed, which conveyed to Peter De Mas, Abbot of Biddlesden, for the use of himself and Convent, "Weedon Priory with all its "lands, tenements, rents, tythes, etc., together with the "advowson of the Church of Weedon, and all things in "the hands of the Abbot and Convent of St. Lucie, in "the vills of Wappenham, Staines, Morton, Plumpton, "and Astwell, Com. Northampton; and Miggleham, "Huggelaia, Datchet, Ruthberge, and Estleia apud "Datchet, Com. Bucks."\*

VIII. In Maids Morton, Roger son of Richard de Morton, gave an acre of meadow, and Walter de Morton endowed the Abbey with the Holme Meadow, another called Buckford, and a field adjoining the lands of John de Breuse in Bourton, adding to his Charter a special clause of warrantry "against all encroachments of Jews and "women."

IX. In Bourton, in the Parish of Buckingham, John Fitz Hugo conveyed to Biddlesden an eight-acre meadow, known as Thornimede, and a second meadow of six acres, and his brother Henry gave other lands with the consent of Philip de Daumart, Lord of the Manor. Subsequently Henry and William, the sons of Henry, proceeded to annul the benefactions of their Uncle and Father, which the Monks resisting, a compromise was at length effected, and an agreement drawn up in St. Peter's Church at Buckingham, in the presence of the Archbishop of Canterbury, and the whole Chapter of the Church. The Abbot of Biddlesden gave up all the land at Bourton, excepting Thornimede and one other field, both which he held upon a lease, having then sixteen years to run, and undertook to pull down and remove before the next Easter twelvemonth, all the houses the Monks had built there, and the two brothers, Henry and William agreed to pay to the Abbey ten shillings yearly for the fifteen years next ensuing, and

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\* Harl. MSS. No. 4714. fol. 254.

to put the Monks in quiet possession of one culture of eighteen acres, called Poppy-Furlong. In addition to the above lands, the Monks acquired possession of a meadow in this hamlet, called after them Munkehay, which, in 1324, they let at a rental of eight shillings per annum.

X. In Buckingham, William de Breuse, son and heir of John de Breuse, confirmed to this Abbey, one messuage and culture of land within the town, then known as the Wynyard, which the Monks held of the gift of Hugh, the son of Ralph de Buckingham, and he further confirmed all that they held in his fee within the town of Buckingham. William de Breuse died 1277.

XI. Upon the completion of the Monastic Buildings at Biddlesden, Ralph Hareng and Walter de Westbury gave the Monks leave to cut timber in Westbury, and subsequently Ralph granted them five parts of assart in this parish, called "The Neuwood," a grant confirmed to the Abbey by John de Leise, who in right of his wife Susannah held land there of the fee of Ralph Hareng. Hareng had become Lord of this Manor by succession to Thomas St. Wallery, on whose ancestor Henry I. had bestowed it 1112, and when after the decease of Ralph Hareng the younger, son to the preceding by Isabel, his wife, Hugh de Chastillon became Lord of Westbury, he confirmed the Monks in their lands, and so they kept possession. In 1305, their rents were worth forty shillings yearly, but decreased in value afterwards, the return of 1534 stating them at thirty shillings only.

*(To be continued.)*

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WYCOMBE.—Wycombe was the vicarage of Dr. Gumble, the biographer of Monk, and who assisted him in concerting measures for the Restoration. Among its representatives in Parliament, were Edmund Waller the poet, Sir Edmund Verney, standard-bearer to Charles I., who was slain at Edge-hill, and Thomas Scot, the Regicide. In the Church were buried Martin Lluellin, poet, principal of St. Mary's Hall, who died 1681; and William Henry Fitz-Maurice Petty, first Marquess of Lansdowne, for a short time Prime Minister of England, and afterwards a leading oppositionist, who died in 1805.

## THE DESECRATED CHURCHES OF BUCKINGHAMSHIRE.

*(Continued from page 267.)*

18. MURSLEY, which gives name to the Deanery in which it is situated, is about four miles from Winslow. The parish, at the time of the Domesday Survey, contained two manors, Mursley and Salden; the latter was the larger of the two, and was at an early date distinguished by the erection of a manorial Mansion, and became a Hamlet with a Chapel-of-Ease. "Warine Fitz-Gerald, who was the second husband of Agnes, daughter and heir of Richard Fitz Neale, or Fitz-Nigel, was a co-founder, with the said Agnes, of a Chantry Chapel at Salden, A. D. 1250, dedicated to St. Nicholas, in which prayers were directed to be said for their "souls, &c." \* A list of the Chaplains is given in Cole's MSS. in the British Museum. The first name is John de Chandon, A. D. 1250; the last but one is Richard de Mursley, and the last is Hugh Withee de Kimpton. The Chapel was discontinued in A. D. 1350, † and was probably destroyed when the new manor-house was built about 1580. The population of Salden in 1841 was thirty-eight.

19. SOULBURY. The hamlet of Bragenham in this parish possessed a Chapel, and in the reign of Elizabeth was described as consisting of ten families. The Chapel has long since perished, the village disappeared, and the manor-house is now the only dwelling in the hamlet. ‡

20. LISCOMBE HOUSE: within the spacious court of this Mansion there was a Church or Chapel, in which Robert Lovett, lord of Liscombe, founded a Chantry in 1301, as appears by this extract from Bishop D'Alderby's Register in the Archives of Lincoln; "Robto' Lovet D'no de

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\* Lipscomb, vol. III., p. 426.

† See a paper on the History of Mursley by the Rev. Thomas Horn, late Rector, in the "Records of Bucks," vol. I., p. 73.

‡ Lipscomb, vol. III., p. 463.

Liscombe Epus concessit hēre Cantuarium in Eccliam de Liscombe." This Church, which has long since been suffered to fall into ruins, was much resorted to for the celebration of marriage before the alteration of the Marriage Laws.\*

21. STEWKLEY, famous for its fine Norman Church, contains a small hamlet called Littlecote, or Lidcot, which formerly had a Chapel dedicated to St. Giles. Lipscomb objects to Lyson's calling this a Chapel-of-Ease, and states that it was probably only a Chantry belonging to the contiguous manor-house; whereas he himself proves by more than one notice of this Chapel that it was for the use of "the vill" or hamlet.

When this Chapel was founded has not been ascertained, but it must have been in or before the year 1266, for in that year Hugh de Dunster provided for it the following furniture, and delivered it to the custody of the Abbot of Bittlesden: "Unum Altare de albo lyons, benedictum mobile —, unus calix argenteus et deauratus, unum missale in viculmo sine nota, et unum missale cum exorcismis et principalibus festis in viculmo sine nota, et quatuor pixæ vestimentorum plenariæ, de quibus una casula est de rubeo samito, et aliæ duæ de rubeo serico lineato, et duæ aliæ feriales de fusco tunico, et unum ——— ordinis de Lincoln."

The above-named articles for the use of the officiating priest, and the Chapel itself would certainly not have been provided for a mere Chantry Chapel. In 1266, Hugh de Dunster and Alice his wife appointed the chaplain of St. Giles' Chapel at Littlecote, lying within the parish of Stewkley, but extraparochial, to pray for the souls of themselves, of John Brethach, and Richard de Stanton; and assigned him for his maintenance a messuage and out-buildings adjoining the Chapel, three acres of arable land in Littlecote, together with a pension of five marks yearly, chargeable on lands at Preston Capes, in the County of Northampton, then belonging to Biddlesden Abbey. And by Deed of the same year, William de Byham, Abbot of Biddlesden, in consideration of the release of the above-named rent charge, and the confirmation of two carucates of land, and a meadow in Thorn-

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\* Lipscomb, vol. III., p. 467.



borough, to the Abbey, by Hugh de Dunster, further secured the payment of this annual stipend, augmented by the allowance of three quarters of grain; viz., one of wheat, one of barley or wheat, and one of "aucti;" all chargeable on lands at Thornborough.\*

In 1339 a fine passed between Sir John de Molyns, knt., Querent, and Sir Peter le Veel, knt., Deforcient, of messuages, lands, and rents, in Stewkley, Littlecote, Dodyngton, Swanbourne, and Hoggleston, and *the Advowson of the Chapel*, of the Vill of Littlecote, which Peter granted, and Thomas Traylley held for life. †

In 1363, Thomas Missenden passed a fine of messuages, lands, and rents, in Swanbourne, Lidcot, and Stewkley, with John Colewell and Elizabeth his wife; which also included *the Advowson of the Chapel of Lidcot*. ‡

In both these notices the Chapel is described as an advowson, and in the first as the Chapel, not of the mansion, but of the "Vill of Littlecote."

From the foregoing notices it is evident this was not merely a private, or a Chantry Chapel, but intended for the use of the inhabitants of the vill or hamlet. As, however, its chief endowment arose from the Chantry connected with it, some colour was given for its suppression, and, therefore, in 1553, Edward VI granted it to Edward Cowper, Clerk, and Valentine Fayrwether, Citizen and Haberdasher of London, together with land called "Chapel-land" in Lidcot, then in the occupation of William Shepherd.

The Hamlet of Littlecote is rather more than a mile from the Parish Church, and contained in 1841 twenty-eight inhabitants. No remains of the Chapel exist, but the site is fixed by tradition on a spot where now grow three fir-trees.

22. WINGRAVE. The village of Wingrave is pleasantly situated on an eminence, about six miles from Aylesbury, and half-a-mile south of the turnpike-road from that town to Leighton Buzzard. The population of this parish was in A.D. 1801, 602; and in A.D. 1851, 813.

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\* For these two notices, from the Harleian MSS. 4714, I am indebted to the kindness of the Rev. H. Roundell, Vicar of Buckingham.

† Lipscomb, vol. III., pp. 477, 481.

‡ Lipscomb, vol. III., 160.

Rowsham, or Rolleston, is an important hamlet of this parish, distant about two miles and a half from the Parish Church, and contains some good houses and a long-established brewery.

In the reign of Henry III, and probably much earlier, there was a Chapel at Rowsham dedicated to St. Lawrence, which was ecclesiastically dependent on the Mother Church of Wingrave, and recorded in Ecton as, "not in Charge." It appears to have been connected with the manor called Burbage, which had a manor-house bearing the same name, and standing near the centre of the hamlet. In the reign of Edward I. this manor was possessed by the Pipards, and soon after, according to Lipscomb, became the property of Edward the Black Prince. After passing through several other proprietors it came to the family of Lucas, and still continues in the same.

The Chapel has long since been destroyed, and no remains of it are now standing, but tradition assigns a small croft containing about three roods, and situated near the centre of the Hamlet, as the site on which it originally stood. From an old man living at Rowsham, I learned that a house, which stood on this spot, was pulled down about twenty years ago, when, in digging up its foundations, and making a temporary saw-pit, several sculptured shafts and blocks of cut free-stone were found, which were supposed to have belonged to the windows and arches of the demolished Chapel. This old man further said that he had heard his father, who died forty years before, aged eighty, speak of the Chapel as having been partly standing within his recollection in the field above noticed, and that it had one bell. These traditions are supported by the fact that several fragments of the ancient Chapel are still to be met with. Some carved beams, which now form part of the roof of a malt-house, and others used in a barn, have all the appearance of having once belonged to an ecclesiastical edifice. There was also, in 1852, an ancient gothic door with fine massive foliated hinges, and thickly studded with nails, used as the door from a farm-yard into an adjoining garden. In the same farm-yard there were several blocks of chiselled stone used for the foundation of a brick wall, which had the appearance of having formed

parts of the demolished Chapel. I was also informed that a few years previously there was an old porch against a cottage door in the same yard, which was believed to have once been a "Church porch." Nothing is certainly known as to whether this Chapel had any endowment separate from the Mother Church, but it is probable that a field adjoining the hamlet, which still bears the name of the "Church field," once belonged to it. No traces of interment have been discovered here, from whence it is probable that the Chapel was provided solely as a Chapel-of-Ease for the inhabitants of Rowsham, and such a Chapel is still needed. For the population of the hamlet is from two to three hundred, and the Parish Church, as before stated, is about two miles and a half distant

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#### THE RESTORATION OF CUDDINGTON CHURCH.

This Church having fallen into a state of decay, has been restored by the voluntary contributions of persons residing in the parish and neighbourhood, and by the Vicar's own immediate friends, as well as greatly assisted by the liberality of the representatives of the late Baker Morrell, Esq. The restoration was entrusted to our eminent diocesan architect, George E. Street, Esq., and is certainly not one of the least successful of his numerous undertakings of this kind. The Church, which is dedicated to St. Nicholas, is middle pointed, with some late additions, and has a chancel, nave, two aisles, and a very fine old tower. The roofs are entirely new. The Church is refitted throughout with open seats, the western gallery taken down, and the tower thrown into the Church. A vestry has been added on the north side of the chancel, and the pulpit, which is of stone, is very chaste and elegant. The whole of the Church is laid with Minton's black, red, and buff tiles. The chancel is fitted up with oak seats for the choir, with two prayer-desks at the ends for the clergy, and its pavement is perhaps one of the richest in this county, being laid with Minton's encaustic tiles, encircling slabs of white marble. There is also a stained east window, designed by Mr. Street. The re-opening sermon was preached by the Lord Bishop of Oxford in October 1857.

## DRAYTON BEAUCHAMP.

MANORIAL HISTORY, (*Continued from Page 245.*)

### THE CHEYNE FAMILY.

William Cheyne, who succeeded to the last-named Thomas, is supposed by Willis, to have been his son. He was, more probably, his brother. For there is reason to believe Thomas was not married, as we find no mention of his wife, or issue. And if he were the Thomas mentioned in the preceding document from Rymer, he is expressly named as the brother of John and William Cheyne. But John being named before William, suggests that he was the elder; and if so, it may be asked, why did he not succeed to Drayton rather than William? At the period referred to we find a John Cheyne, lord of Isenhamsted Chenies, and this was probably the John Cheyne mentioned in Rymer. And if so, it plainly suggests that John, being the eldest brother of the three, had inherited the family property of Isenhamsted, and therefore Thomas bequeathed that which he had himself acquired to his younger brother William. There is, however, a difficulty to this proposition. In Drayton Church is a memorial brass which is supposed to commemorate this William Cheyne, but it is dated 1375, which is three years before the date of the document from Rymer, in which William Cheyne is spoken of as then living. Now the brass in Drayton Church had lost the christian name of the person commemorated even before the time of Browne Willis, who has supplied it from a manuscript account of the monuments taken in the reign of Elizabeth. It is therefore possible that Willis may have incorrectly transcribed the manuscript. It is certain that William Cheyne was dead in 1381, for in that year Joane "his widow," presented to the Rectory, from which also we learn his wife's name, and from a family document examined by Willis, we find that, as early as 1356, he had a daughter named Margaret. He was succeeded by his son,

Roger Cheyne, who in 1385, is styled lord of Drayton

Beauchamp.\* In 1398 he presented to Drayton Rectory, being then styled "Domicellus."†

In 1404, Roger Cheyne was one of the Knights of the Shire for Bucks.‡ He appears to have died in 1414, (2 Hen. V.) for in that year an inquisition of his property was taken, when he was found to have held the following extensive possessions :—§

"In London :—One messuage and three cottages, in St. Michael's Parish, Paternoster Church in Bow-lane.

Oxfordshire :—Cassington Manor, held as of the Honor of Wallingford.

Hertfordshire :—In Bovendon, four messuages and one hundred acres of land. In Berkhamsted, two messuages, two cottages, and sixteen acres of land. In Wyvelsthorpe (Wilstone), a portion of land. In Pottenham, land. In Longmerston (Long Marston), three messuages, and forty-six acres of land. In Trengre (Tring), a mill, land, and other possessions.

Buckinghamshire :—In Drayton Beauchamp, the manor, the advowson of the church, and other possessions ; together with Helpesthorpe and Chelwoldesburye (Cholesbury), members of the manor of Drayton Beauchamp. In Masseworth (Marsworth), land held as of the Honor of Wallingford. In Saunderton, land.

Wivelsgate in Wendover. In Wendover, a mill and land. In Chesham, the manor of the Grove ; and land in Whelpele, under the vill of Chesham."

In this inquisition Roger Cheyne is styled Armiger, whence it is probable that, notwithstanding his extensive possessions, he was never knighted. Browne Willis states that he died in 1415, and was buried in the Tower of London. If so, the foregoing inquisition must have been effected previously to his death ; and in consequence of some offence involving the forfeiture of his possessions. And this is not very improbable ; for about the time the

\* Willis's MS.

† Willis supposes this word, Domicellus, means "young gentleman," and Lipsecomb conjectures that it may mean a "young nobleman, or perhaps, a gentleman in his minority." Selden, in his "Titles of Honour," page 773, gives this meaning to the word, but I cannot find it in Cowell's Law Dictionary, or in any other within my reach. Yet it is certain this cannot be the meaning here, for Roger Cheyne, when so styled, had a son thirty years old at least, and must himself have been an old man.

‡ Willis.

§ Cal. Ing. Post mortem. Vol. iv. 7.

inquisition was taken, his son Thomas and the Rector of Drayton Beauchamp were committed to the Tower for Lollardism; therefore Roger Cheyne might have been imprisoned there for the same cause, and have died during his incarceration, but Willis gives no record of such an occurrence, nor have I found any elsewhere. There is however, reason to believe that he was buried in the parish church of Cassington, in Oxfordshire, where there is a memorial slab to a Roger Cheyne, an illustration of which is here given. In the Oxford "Manual of Monumental Brasses,"\* this memorial is thus described:—

"C. 1420.

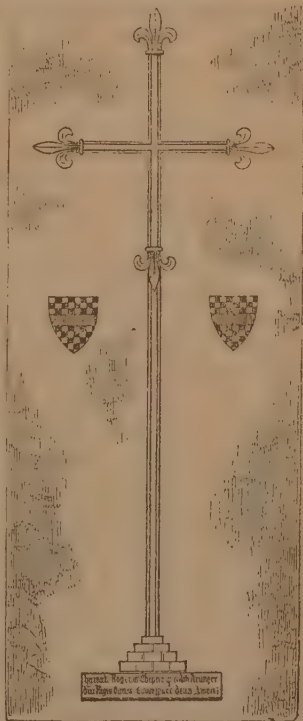
ROGER CHEYNE, ESQUIRE.

St. Peter's Cassington,  
Oxon.

A plain cross fleury of elegant proportions, and resting on four steps. At the sides are two shields, bearing chequée or and az. on a fesse gu. (?) a lozenge (?). Cheyne.

*Hic jacet Rogerus Cheyne quondam Armiger dñi Regis cuius anime ppiciet Deus Amen."*

As Cassington belonged to Roger Cheyne of Drayton Beauchamp; as the date assigned to the memorial is within five or six years of his death; and as the armorial bearings, so far as they can be perfectly distinguished, agree with those of the Drayton family, it is highly probable that this monumental slab was designed to com-





memorate Roger Cheyne of Drayton Beauchamp. It may also be remarked that his having been Armiger (Esquire), to the King is another evidence to the same effect. For this office, though not hereditary, is often found in the same family for many generations, and it was certainly held by our Roger Cheyne's uncle or grandfather, and also by his son, and some of his descendants. Roger Cheyne married Agnes, daughter of — Carleton, of Swakely, near Uxbridge, by whom he left two sons: John, who succeeded him, and Thomas, of whom a few notices shall be first given.

In 1382 this Thomas Cheyne is styled by Richard II. *Armiger Camere nostre*.\* The next notice is of an interesting character. He appears to have become attached to the doctrines of the Lollards, and on this account was imprisoned in the Tower; and when a general pardon was granted, in 1414, by Henry V. to the Lollards then in the Tower, a special exception was made to the persons of "Thomas Cheyne, the younger son of Roger Cheyne; Thomas Drayton, Rector of Drayton Beauchamp; John Oldcastle, Knt.; and several others."† From this notice it is evident that Thomas Cheyne must at this time have been considered a zealous adherent of the "new doctrines;" we also learn from it that he was really the younger son of Roger Cheyne, a point often disputed by County historians. Shortly after this, he must have been liberated; for in 1416, he occurs as possessed of the manor and advowson of Hawridge, in right of his wife, Elinor or Alianora, the widow of Sir Thomas Penyston, lord of Hawridge.‡ In 1433 he occurs as *armiger*, among the gentlemen of Buckinghamshire returned by the Commissioners appointed by Henry VI.§ In 1441 he presented to the Rectory of Hawridge. In 1445, Thomas Cheyne, Esq., and Alianora his wife, were parties to a fine of the manor and lands at Princes Risborough, &c.|| In 1446 he became possessed of the manor and advowson of Chesham Bois, according to some accounts by purchase, but more probably in right of his wife, who was the daughter of Sir John Chesham, Knt.,

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\* Rymer, vol. vij. p. 374.

† Rymer, vol. ix. p. 120.

‡ Lipscomb *in loco*.

§ Fuller's Worthies of Bucks.

|| Lipscomb *in loco*.

and, as before stated, the widow of Sir Thomas Penyston. He appears to have died about this time, and left a son, John Cheyne, who is styled *armiger* in 1433, in the list of County Gentlemen referred to above. He succeeded his father at Chesham Bois, which had now become one of the principal seats of the family. In 1457 he is named as one of the executors to the will of Edmund Brudenell, of Shardeloes, who bequeaths "*his Bibles to the University of Oxford*, and his other books among his four sons as his executors shall think fit."\* He married firstly, Perinda, daughter of Sir Robert Whitney, by whom he had a son, John, of whom hereafter. He married, secondly, Isabel, daughter of John Frome, lord of Buckingham, who previously had been twice married, first, to Sir Bernard Missenden, and subsequently to ——— Mortimer.† This John Cheyne died in 1459.‡

We now return to John Cheyne, the eldest son and successor of Roger Cheyne.

In 1398-9, according to Bridges§ and other authors, this John Cheyne was lord of the manor, and advowson of Cogenhoe, Northamptonshire, in right of his wife Agnes, daughter of William de Cogenhoc, and after the death of her brother, who died in 1398, aged 10 years, sole heir of her father. There is, however, probably, some mistake here, for Agnes Cogenhoe was the second wife of Sir John Cheyne of Drayton, whose first wife did not die till about 1445. Possibly he became guardian of Agnes Cogenhoe on the death of her brother, which is the more probable, as there was a previous connexion between the families of Cheyne and Cogenhoc. John Cheyne, lord of Drayton, was elected a knight of the shire for Bucks, in 1413—1421—1424—1429—1436. He was also Sheriff of Bucks in 1423—1425—1430. Probably he was the person named in the following notice, dated 1414.

"Item legimus Johanni Cheyne, et Rogero Salvayn et Johanni Steward, et Lodovico Robessart Armigeris pro corpori nostro cuilibet ipsorum C. libras auri." ||

\* Lipscomb on Shardeloes in Amersham.

† Lipscomb on Quainton.

‡ Ibid, on Chesham Bois.

§ History of Northamptonshire, *in loco*.

|| Extract from the will of Henry V. (Qu. iv.) in Rymer's *Fœdera*, vol. ix. 289.

In 1416 he was summoned to serve the king with four men-at-arms and eight archers.\* In 1424 he is styled Chevalier. He is mentioned in the list of Buckinghamshire gentlemen, in 1433. He presented to Drayton Rectory in 1435—1441—1459. In 1444, he joined with others in a fine passed on lands in Great and Little Kimble.

He carried on for many years a dispute with the Abbey of St. Albans, respecting a virgate and half of land in Chalfont, St. Giles', which he held under the Abbey, at 40s. per annum, but for which, from some unknown cause he refused to pay the rent. But in 1457, this dispute was brought to a close by Sir John Cheyne promising to pay the rent in future, provided all arrears were remitted,† In this notice he is mentioned as of Isenhamsted, (Chenies), to which manor and advowson he had succeeded on the extinction of the branch which had previously held them. In 1458 he presented to the living of Cogenhoe in *jure uxoris*. And in 1461 he presented to the Rectory of Chenies. He is frequently mentioned in Rymer's *Fœdera*, and, while his brother became imbued with the doctrines of the Lollards, he appears to have been zealously opposed to them. From his epitaph we learn that he was a man of great strength, that, animated by his ardent faith, he went to the Holy Land, and endured great hardships among the Saracens; that, amongst other triumphs of his warfare, he fought a huge savage giant, (*immanissimum Gigantem*), whom he slew and beheaded; that on account of this victory near the sepulchre of Christ, he was distinguished, as his character deserved, with the honor of knighthood;‡ that, having obtained this honor, he passed fifty-five years ruling well his numerous dependants, and died, aged about a hundred years, on the 15th of August, 1468.

By inquisition, dated 8 Edw. IV., he was found to have died possessed of the manor and advowson of Cogenho; the manor and advowson of Isenhamsted Cheyne; the

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\* Willis.

† Newman's History of St. Albans Abbey.

‡ The words of the epitaph are "*insignitus est militari*," which Lipscomb translates, erroneously, as I believe, "was made a banneret."

manor and advowson of Drayton Beauchamp; and the manor of Grove.\*

He was buried at Drayton, in the chancel, by the side of his first wife, under a very large slab, with brasses of her effigy and his own, surmounted by a double canopy, and decorated with armorial bearings and other devices, all of which have been destroyed.†

His first wife was Joan (Johanna), daughter of Sir Robert Fitz Marmaduke; and, according to Willis, she died in 1445, without issue. Douglas's Peerage, and other authorities state, that she had a son, named Alexander, who died in infancy in 1445, the year in which she herself died. This statement has lately received a remarkable confirmation. A few years ago, some excavations were made in the chancel of Drayton Church, when the remains of Sir John Cheyne and of his first wife were discovered. The bodies had not been buried in a bricked vault or grave, but in the common earth, and in wooden coffins. The coffins had perished with the exception of a few very small fragments of wood, and of the metal appendages. The fragments of wood were supposed by carpenters to be mahogany, which could not have been the case; probably, they were plum-tree. The bodies had become entire skeletons, and with the lady's lay the skeleton of a very small infant, portions of which had entirely decayed. It was the opinion of a medical man, who saw it, that it had died soon after its birth. Here then, is such presumptive evidence that the first Lady Cheyne had a child who died about the same time with herself, as to afford almost conclusive testimony to the statement respecting her son Alexander.

The skeleton of Sir John Cheyne also corroborated the description given of him in his epitaph. It was not possible to ascertain his exact height, as part of the skeleton had decayed, but from the thigh bone, which measured twenty-one inches, and other parts that were perfect, the medical man above alluded to, conjectured that the person to whom the remains belonged must have been nearly seven feet in height, and proportionably large in other

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\* Cal. Ing. P. M. vol. iv. p. 345.

† This memorial will be more fully described in the account of the Church.

respects. It is also remarkable that this sturdy knight, who reached the patriarchal age of a hundred, possessed a complete set of teeth, sound and perfect, even after he had been buried nearly four hundred years.

He married, secondly, at the discreet age of about eighty, Agnes, daughter of William de Cogenhoe, by whom he had no issue, but became possessed of the manor and advowson of Cogenho; and whom he left in possession of the manor and advowson of Isenhamsted Cheyne. She subsequently married Edmund Molyneux, Esq., but retained the name of Cheyne; and, dying about 1494, was buried in Chenies Church, under an elegant double-canopied brass, commemorating the death of herself and of her second husband, Edmund Molyneux. The brass still exists, but the dates have been effaced. What remains of the inscription is given below—

*Hic jacet dña Agnes Cheyne quōdm  
uxor dñi Johis Cheyne Milnis....q<sup>e</sup>  
obiit....die....A dñi M.....  
Et Edmund<sup>s</sup> Molynux Armiger,  
secund<sup>s</sup> marit<sup>s</sup> p' dicte dne q' obiit  
xxi die Jan. ....*

The following are extracts from the will of Agnes Cheyne, which is dated 20th November, 1494. "She desires to be buried in the chancel of Isenhamsted Church, and bequeaths 20*l.* for one thousand masses; to each of the Churches of Chenies, Drayton, and Cogenhoe, 20*s.*; and an annuity of 10*s.* to the Prior and Monks of King's Langley, and their successors for ever, according to the will of her husband, Sir John Cheyne; and the residue of her estate to her nephew Davy Philips, and her niece Anne his wife, and their heirs; and in default of their heirs to her cousin Guy Sapcote, and in default of his heirs to John Cheyne of the Bois and his heirs. And as to her manor and advowson of Cogenhoe, Co. Northampton, she wills them to John Cheyne of the Bois and his heirs, provided he let her feoffees and executors perform her last will and the will of her husband, Sir John Cheyne; but if the said John Cheyne of the Bois disturbs,

vexes, or troubles her feoffees and executors, she then wills and directs the said manor to be sold, and the money thereof coming to be disposed of for the wele of her soul, the soul of Sir John Cheyne, the souls of his father and mother, the souls of her father and mother, and for all christian souls."

Lady Cheyne's disposition of her possessions is remarkable. She leaves Isenhamsted, the ancient inheritance of the Cheynes, to her own family, and Cogenhoe, the old inheritance of her own family, to the Cheynes; thus diverting each family inheritance from its natural and long established course. Further; her apprehension lest John Cheyne, the representative of the Drayton branch, should dispute her disposal of the Isenhamsted property, is another evidence of the near relationship between the Cheynes of Drayton and those of Isenhamsted. By virtue of this will Isenhamsted (Chenies), became the property of David Philips, and Anne his wife, and of Guy Sapcote, through whom it passed to the Russell family, in whom it still continues. But it is evident that a doubt long existed as to the right of Sir John Cheyne, or his widow, to alienate the manor of Isenhamsted; for in 1560, John Cheyne of Drayton, the then heir male of the family, for greater security to the Earl of Bedford, relinquished all claim on Isenhamsted by formally conveying it to the Earl.

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## ETON.

(From Lysons' *Magna Britannia*.)

ETON, in the hundred of Stoke and deanery of Burnham, is separated from Windsor, in Berkshire, by the river Thames, being 22 miles distant from London: it is chiefly noted for its College, founded by King Henry VI. in the year 1440, for a provost, ten priests, four clerks, six choristers, twenty-five poor grammar-scholars, and twenty-five poor men. Henry Sever was the first provost; his successor was William Waynfleet, founder of Magdalen College, in Oxford. This foundation was particularly excepted in the act for the dissolution of colleges and chantries, in the reign of King Edward VI. Its



establishment, however, has been somewhat altered, and it consists now of a provost, seven fellows, two schoolmasters, two conducts, seven clerks, seventy scholars, and ten choristers, besides inferior officers and servants. The annual election of scholars to King's College, in Cambridge, founded by the same monarch, takes place about the end of July, or the beginning of August, when twelve of the head boys are put on the roll to succeed at King's College, as vacancies happen. The average number of vacancies is about nine in two years: at 19 years of age the scholars are superannuated. Eton College sends two scholars to Merton College, in Oxford, where they are denominated post-masters, and has a few exhibitions of 21 guineas each, for its superannuated scholars, towards whose assistance Mr. Chamberlayne, a late fellow, has bequeathed an estate of 80*l.* per annum after the death of his widow. The scholars elected to King's College succeed to fellowships at three years standing. The independent scholars at Eton, commonly called *Oppidans*, are very numerous, this school having been long ranked among the first public seminaries in this or any other country. The average number of independent scholars, for some years past, has been from 300 to 350: when Dr. Barnard was master, under whom the school was more flourishing perhaps than at any other period, the number at one time exceeded 520. To enumerate all the Etonians who have become eminent in the republic of letters, or have distinguished themselves as lawyers, statesmen, or divines, would be no easy task. From Harwood's *Alumni Etonenses*, which is confined to such scholars as have been on the foundation, may be collected, among others, the names of Bishop Fleetwood, Bishop Pearson, the learned John Hales, Dr. Stanhope, Sir Robert Walpole, and the late Earl Camden. Among such celebrated characters as have received their education at Eton, but not on the foundation, more immediately occur to notice the names of Outred the mathematician, Boyle\* the philosopher, Waller the poet, the late Earl of

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\* Boyle was offered the provostship, but declined accepting it; upon which Waller was actually appointed, but the Chancellor refused to set his seal to the appointment, it being contrary to the Statutes (although there had been several precedents for it) that a layman should hold the office.

Chatham, Horace, Earl of Orford, Gray, West, and the late learned Jacob Bryant. A considerable number of the literary characters of the present day, as well as of those who are highly distinguished in public life, have received their education at this celebrated seminary of learning.

Before we dismiss the subject of Eton School, the ancient custom of the procession of the scholars *ad montem* may be thought not undeserving of notice. This procession is made every third year on Whit-Tuesday, to a *tumulus* near the Bath road, which has acquired the name of Salt-hill, by which also the neighbouring inns have been long known. The chief object of the celebrity is to collect money for *salt*, as the phrase is, from all persons present, and it is exacted even from passengers travelling the road.

The scholars who collect the money are called salt-bearers, and are dressed in rich silk habits. Tickets inscribed with some motto,\* by way of pass-word, are given to such persons as have already paid for *salt*, as a security from any further demands. This ceremony has been frequently honoured with the presence of his Majesty and the Royal Family, whose liberal contributions, added to those of many of the nobility and others, who have been educated at Eton, and purposely attend the meeting, have so far augmented the collections, that it has been known to amount to more than 800*l*. The sum so collected is given to the senior scholar who is going off to Cambridge, for his support at the University. It would be in vain perhaps to endeavour to trace the origin of all the circumstances of this singular custom, particularly that of collecting money for *salt*, which has been in use from time immemorial. The procession itself seems to have been coeval with the foundation of the College, and it has been conjectured with much probability, that it was that of the *bairn* or *boy-bishop*.† We have been informed, that originally it took place on the 6th of December, the festival of St. Nicholas the patron of children; being the day on which it was customary at Salisbury, and in other places where the ceremony was observed, to elect the *boy-*

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\* One of the most appropriate perhaps, was "*Mos pro lege*."

† This part of the ceremony has been supposed by some to have originated from an ancient practice among the friars of selling consecrated salt. This custom was totally abolished in the year 1844.

bishop, from among the children belonging to the cathedral.\* In the voluminous collections relating to antiquities bequeathed by Mr. Cole, (who was himself of Eton and King's College,) to the British Museum, is a note, in which it is asserted, that the ceremony of the *bairn*, or *boy*-bishop was to be observed by charter, and that Geoffrey Blythe, Bishop of Litchfield, who died in 1530, bequeathed several ornaments to King's College and Eton, for the dress of the *bairn*-bishop. From whence the industrious antiquary procured this information, which if correct would end all conjecture on the subject, does not appear. We cannot learn that there are any documents in support of it at King's College or at Eton, and the Prerogative Court of Canterbury, as well as the registries of the dioceses of London, Chester, and Litchfield, where alone there is any probability of its being registered, have been searched in vain for Bishop Blythe's will. Within the memory of persons now living, it was a part of the ceremony at the *montem*, that a boy dressed in a clerical habit, with a wig, should read prayers. The custom of hunting a ram, by the Eton scholars, on Saturday in the election week, supposed to have been an ancient tenure, was abolished by the late provost, Dr. Cooke.

Eton College consists of two quadrangles. In the first is the school, the chapel, and lodgings for the masters and scholars. The other is occupied by the library, the provost's lodgings, and the apartments of the fellows. The chapel, as far as relates to its external appearance is a very handsome Gothic structure: the inside has none of that ornamental architecture, so much admired in King's College Chapel at Cambridge, to which this has sometimes been compared, but is quite plain, and has been much disfigured by some injudicious alterations, which were made in the beginning of the last century, when several of the old monuments were removed, and others concealed behind the wainscot then placed at the east end, by which also was hid a Gothic altarpiece, of stone, enriched with

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\* This mock dignity lasted till Innocents day; during the intermediate time the boy performed various episcopal functions, and if it happened that he died before it was expired, he was buried with the same ceremonials which were used at the funeral of a Bishop.

niches. The whole length of the chapel is 175 feet, including the ante-chapel, which is 62 feet in length. Among the eminent persons who lie buried in this chapel, are Richard Lord Grey of Wilton, Henchman to King Henry VIII.; John Longland, Bishop of Lincoln, confessor to that monarch; Sir Henry Saville, the learned warden of Merton, and provost of this college, who founded the Savillian professorships of astronomy and geometry at Oxford; Sir Henry Wotton, an eminent ambassador and statesman, who was also provost of Eton; Francis Rowse, a distinguished writer among the puritans, and one of the lords of Cromwell's upper-house, who died provost of Eton in 1658; Dr. Allestree, provost of Eton, (an eminent royalist,) who built the new or upper school, with the cloisters beneath, at the expense of 1,500*l.* and died in 1680; and Nathaniel Ingelo, who died in 1683. The monuments of some of the above-mentioned persons are not now to be seen. Sir Henry Wotton's tomb has the following singular inscription:—

“Hic jacet hujus sententiæ primus auctor—  
Disputandi pruritus fit ecclesiarum scabies.”  
“Nomen alias quære.”

Dr Ingelo was author of a romance, called *Bentevolio and Urania*, which is alluded to in the following singular passage of his epitaph.—“*Cujus stylus, dum dramate pietatum ad Christi morem suaviter insinuat, an ingeniosus an patheticus sit magis, vicissim acriter et diu contenditur; quâ lite nondum sopitâ, feliciter quiescit auctor eruditus beatam præstolans resurrectionem, donec decisionis dies supremus illuxerit.*” In the ante-chapel is a statue of the founder, by Bacon, erected in 1786, the sum of 600*l.* having been bequeathed for that purpose, by the Rev. Edward Betham, fellow of the college, who died in 1783; and a monument of the young Earl of Waldegrave, who was drowned when at Eton school in 1794. In the school-yard is another statue of the founder in bronze, erected at the expense of Provost Godolphin. In the cemetery belonging to the college is the tomb of the learned John Hales.

The library of Eton College contains a very large and valuable collection of books, having been from time to time enriched by munificent bequests, particularly by the

library of Dr. Waddington, Bishop of Chester, consisting chiefly of divinity; that of Mr. Mann, master of the Charter-house; that of Richard Topham, Esq., formerly keeper of his Majesty's records in the Tower, chiefly remarkable for its fine editions of the Classics; and that of the late Anthony Storer, Esq., containing a great number of early printed and rare books, in various departments of literature, a fine set of Aldus's, and many scarce editions of the Classics, particularly a very rare copy of Macrobius, and a large collection of engraved portraits and other valuable prints, exclusive of what had been bound up at great expense, with various historical and topographical works, which formed part of his library. Mr. Topham's collection comprises also some very valuable engravings, drawings by the old masters, medals, &c. Mr. Hetherington bequeathed the sum of 500*l.* to the College, to be expended in books.

In the provost's lodgings are portraits of Queen Elizabeth, Sir Thomas Smith, a learned statesman, who was provost of the College, Sir Robert Walpole, Provost Stewart, clerk of the closet to King Charles I., Sir Henry Saville, Sir Henry Wotton, Francis Rowse, and several other provosts of the College: here is also a picture, said to be a portrait of Jane Shore.

In 1452, the College had a charter for a market on Wednesdays, at Eton, with considerable privileges,\* but it has been long disused. Two fairs were granted by the charter of 1444: one for the three days following Ash-Wednesday; the other for six days following the 13th of August. There is now only one fair held on Ash-Wednesday.

The manor of Eton was acquired by the College in the reign of Edward IV., of the Lovel family, who inherited it through female heirs from the families of Fitz-Other, Hodenge, Huntercombe, and Scudamore. The manor of Eton-Stockdales *cum* Cole-Norton, in this parish, was for several centuries in the Windsor family. During the last century it has been successively in the families of Ballard, Wassell, and Buckle, and is now the property of John Penn, Esq., of Stoke Park. The parish church of Eton, called in ancient records Eton-Gildables, having been

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\* See Cart. 27-39 Hen. VI.

suffered to fall to decay, the inhabitants are permitted to attend divine service in the College Chapel. The provost of Eton is always rector, and has archidiaconal jurisdiction within the parish. There is a Chapel-of-Ease in the town, served by one of the conducts of the College: it was built for the use of the inhabitants, by William Hetherington, the munificent benefactor to the blind and poor of other descriptions, who had been one of the Fellows of Eton.

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ANCIENT STAINED GLASS.—Some of the most ancient and most elegant specimens of stained glass to be found in this kingdom, remain in the chancel of Chetwode Church: from the style of the ornaments with which they are enriched, from the dresses of the figures, and the form of the letters, in an inscription under that of St. Nicholas* to whom the Church was dedicated, and also from the style of the royal arms, there remains little room for doubt of this glass being coeval with the first erection of the Church on the foundation of the priory, to which it belonged about the year 1244; and that it was one of the earliest works of that kind produced in England; since the windows, till after the introduction of the earliest Gothic architecture, were too small to have admitted of any diminution of light. The first and the fourth lights of this window, from the north-side of the chancel, are nearly entire; in the former are three figures, in oval compartments; two of them representing saints, and the third a king, probably intended for the reigning monarch, Henry III.; in the latter are figures of two Bishops, and St. Edmund with his symbols, a bow and quiver of arrows: the other parts of these lights are filled up with tracery of foliage, &c. on plain glass, in an infinitely more elegant style, if not so brilliant as that which came into use when the Church windows were enlarged in succeeding ages, and entirely filled with coloured glass. In the Church of

* This figure is in a south window of the chancel.

Chesham-Bois are some small windows, in the style of the 14th century, filled with stained glass, consisting of tracery of foliage and coats of arms. In Hitcham Church there are considerable remains of stained glass, chiefly in the windows of the chancel, in each of which is the figure of an angel, standing on a wheel: the upper compartments of the east window of the chancel, which is large and elegant, are nearly entire: from the style of the windows, with which the glass appears to be coeval, and the form of the letters in several inscriptions,* it seems probable that it was executed about the middle of the fourteenth century. —The east window of the north aisle of Hillesden Church is nearly filled with small compartments of stained glass, containing representations of different scenes, taken from the Legend of St. Nicholas, to whom the Church was dedicated, with inscriptions under each, pointing out the subject as “*Mortuus ad vitam redit precibus Nicholai, &c.*” —*Lysons*’.

MONASTIC REMAINS.—Very small remains are existing of Burnham Abbey; and of Medmenham, only the base of a pillar of the Church. In a green-house at Great Missenden, there are some groined arches, resting on pillars, with enriched capitals in the latest Saxon style, which seem to have been part of the cloisters of Great Missenden Abbey. There are considerable remains of Nutley Abbey now converted into a farm, they occupy three sides of a quadrangle, on the south side of which is the hall, sixty-eight feet in length, and twenty-three feet nine inches in width, now used as a barn: in the wall, at the east end, is a corbel-table, in the style of the early Gothic, richly ornamented with foliage: adjoining to the hall, at the east end, is a passage, with an arched ceiling ten feet wide, the entrance to which is on the south side of the quadrangle, and has a pointed door-way, the pillars of which have enriched capitals. On the west side are the buildings of the farm-house, in the style of the latest Gothic; some part was probably erected after the dissolution. There is a chamber, 18 feet by 37, round the cornice of which, the Stafford knot is frequently repeated, with this inscription in black letter, “*en lui plesac (plesance.)*”—*Ibid.*

* Under one of the figures of angels above mentioned is inscribed, “*Virtutes;*” under another, “*Dominaciones,*” in Lombardic capitals.

GENERAL INDEX.

- Abury, British Sanctuary at, 56.
 Akeley Church restored, 148.
 Akeman way, 53, 54.
 Akerman, J. Y., account of Whad-
 don Chase Coins, 15.
 Alban St., 52, 178.
 Alchester, *Ælia castra*, 53, 54.
 Aldworth, 56.
 Algernon Sydney, 231.
 Allestree, Dr., 226, 305.
 Altarage, 234.
 Aluren, 255.
 Alverton, William de, 261.
 Amersham, 231.
 Ancient Customs, Legends, Tradi-
 tions, &c., 26.
 Ancient Seals, 39.
 Ancient Stained Glass, 307.
 Ancient Saxon Relics, 39.
 Ankerwyke, 231.
 Arfast de March, 280.
 Archaeological Institute, 40.
 Archivaults, 38.
 Ascot, Hamlet and House of, 111.
 Ashendon, 134.
 ——— Church of, 135.
 ——— Sanctus Bell of, 136.
 ——— Piscina of, 137.
 Ashfield, Edmund, 72,
 Aston Hill, 56.
 Auld Street, 51.
 Aylesbury, 231.
 ——— Battle of, 39.
 ——— Church of, in 1848, 39.
 ——— Church, restored, 148.
 ——— in the time of Henry
 VIII., 74.
 Baker, Rev. A., on the White
 Cross, 219.
 Baldwin, Sir John, 128.
 Bampton, 137.
 Barrows, on the Chiltern Hills, 21.
 ——— near Slough, 22.
 Barton-on-Humber, Saxon Door-
 way, 37.
 Batty, Rev. R. E., on Church
 Bells, 117.
 Beauchamp Family, 181.
 Bedford, John, Duke of, 70.
 Bells, 117.
 ——— at Moscow, 156.
 ——— Baptism of, 153.
 ——— first tuneable set, 122.
 ——— inscriptions on, 154, 155.
 ——— introduced into Britain, 120.
 ——— in Buckinghamshire
 Churches, 123, 124.
 ——— law concerning, 166.
 ——— names of, 121.
 ——— use of, 162, 163.
 Bennavennæ, a British Station, 53.
 Berkhamstead, 176, 181.
 Berkshire Chilterns, 19, 56.
 Bickersteth, Archdeacon, opening
 address of, 41.
 Biddlesden, or Betesdene, 81, 277.
 Biggleswade, Church of, 67.
 Bierton with Quarrendon, &c., 233.
 Black Prince, 18, 214.
 Bledlow, 20, 222.
 ——— Cross at, 222.
 Bletchley, 231.
 Blois, Henry de, 77.
 Bolebec, Family de, 246.
 ——— Hugh de, 251.
 Boreton, Hamlet, 81.
 Bourton, 286.
 Boyle, Charles, 231, 232.
 Bracebridge, 207.
 Brayswood, Earthworks in, 170.
 Brightwell Court, 231.
 British Trackway distinguished
 from Roman Road, 56.
 Brotherton, Thomas de, 211.
 Brown's Farm, 171.
 Bryant, 232.
 Bulbourne Head, 55.

- Buckingham, 66.
 — fire at, 231.
 — Deanery of, 81.
 Bucktot, Sir John, 137.
 Bulstrode, 231.
 Burgess, Rev. W. J., on Antiquities
 of Chiltern Hills, 18.
 — on Ancient Roads and
 Chiltern Hills, &c., 49.
 Burgess, Rev. B., on Ornithology,
 98.
 Burgess, Captain, on Earth Works
 at Hampden, 138.
 — on Entrenchment in
 May's Wood, 170.
 Burke, Edmund, 232.
 Burnham, 231.
 Burnt Walls, *Isanta Varia*, 53.
 Cahaines, William de, 237.
 Camden, 232.
 — Earl, 232.
 Canterbury, (Durovernum), 52.
 — Church at, 119.
 Cawdry, Robert, 88.
 Caracalla, 49.
 Channies, 62.
 Chandler, Dr., 232.
 Chapels of Ease, 61.
 Cheddington Church, restored, 146.
 — John de, 191.
 Chenies, (Isenhampsted), 301.
 Chesham, 29.
 — Bois, stained glass in
 Church of, 296, 307.
 Chester, (Deva) 52, 53.
 Chetwode, 206.
 — old Church, 61.
 — stained glass in Church
 of, 307.
 Cheyne, 125, 137.
 — Family of, 236, 293.
 Chicheley Estate, 76.
 Chiltern Hundreds, 18, 56, 130, 231.
 — Hills, 129.
 Christ Church, 143.
 Church Towers, 120.
 Clarke, Samuel, 232.
 Clement of Alexandria, 118.
 Cobham, Sir John de, 211.
 — Sir Ralph, 211.
 Coins found in Whaddon Chase, 15.
 — of Cunobelin, 16.
 — Roman, 39.
 Cole, William, 231, 232.
 Cold Harbour, 104, 162.
 Consecration of Churches and
 Churchyards, 64.
 Cornwallis, Archbishop, 232.
 Cotslow Hundred, 69.
 County History, 153.
 Courtney, Earl of Devon, 142.
 Cozenhoe, Advowson of, 297.
 Creslow Pastures, 255.
 — Manor of, 255.
 — Church, 262.
 — Mansion, 265.
 Crest, Roger de, 284.
 Cressy Family, 137.
 Croyland, Abbey of, 121.
 Cronford, 137.
 Crypt in Wing Church, 38.
 Cunobelin, or Cymbeline, coins of,
 16.
 — Hill and Castle of, 23,
 56.
 Curfew, 163.
 Cymbeline's Mount, 140, 221.
 Dadford, 282.
 Dagnal, Chapel of, 188.
 Denton, Alexander, Esq., 143.
 Desecrated Churches, 58, 288.
 Devereux, Sir Walter, 142.
 Ditchley, 150.
 Ditton, 231.
 Dray, 127.
 Draper, Sir Laurence, 189.
 Drayton Bassett, 127.
 Drayton Beauchamp, 125, 127.
 — charities of,
 132.
 — Manorial His-
 tory of, 175,
 209, 236, 293.
 — Stephenng at,
 26.
 Dundry, 174.
 Dunster, Hugh de, 289.
 Dunstable (Durocibrivæ), 52.
 Earth works, 22, 24, 30.
 Eddlesborough, 188.
 Edwards, Thomas, 231.
 Elstrop, 127, 128.
 — Chapel of Ease, 61.
 Eryn Street, 52, 55.
 Ernauld de Bosco, 280.
 Essendune, Battle of, 134.
 Estwell, 284.
 Eton, 301.
 — Election of Scholars to, 302.
 — Charter of, 226.
 — College, 225.
 — College Chapel, 225, 304.

- Eton College, Buildings of, 304.
 ——— Library of, 305.
 ——— Manor of, 306.
 ——— Procession of Scholars ad
 montem, 303.
 ——— Rotuli of, 227.
 Evershaw, Chapel of, 84.
 ——— Hamlet of, 279.
 Excursion, annual, 1856,—224.
 Exorcism, 208.
 Farnham Royal, 232.
 Fawconers, 137.
 Fawley Court, 232.
 Fenny Stratford, Chantry at, 198.
 Fenn, Michael, 231.
 Field, Mr., Presentation by, 39.
 Filgrave, 61.
 Fitzneale, Robert, 70.
 Fleet Marston, 150.
 Fleetwood, Bishop, 232.
 Font, Norman, 30.
 Fortescue, Sir John, 86.
 Foss, Roman, 51.
 Fossata, now Fossway, 52.
 Free Chapels, 61.
 Fox, C. J., 232.
 Garrett, 137.
 Gallows Hill, 131, 190.
 Gataker, Edward, 185.
 Gatacre, Stephen, 186.
 Gawcot Hamlet, 81.
 German Genealogy, 227.
 Geta, 49.
 Giffard, Earl of Buckingham, 70.
 Glass, stained, 307.
 Gray, 232.
 Gregories, 232.
 Grendon, 232.
 Grey Friars, Aylesbury, 75.
 ——— Ancient Seals of, 39.
 Grims Dyke, 24, 56, 129.
 Grove, Desecrated Chapel at, 29,
 126.
 ——— Manor of, 125.
 Gryme's Dyke, 129.
 Guetheling, 52.
 Gumble, Dr., 287.
 Hackshot, Thomas, 184.
 Hales, John, 232.
 Hall Barns, 232.
 Hampden, Great, 19.
 ——— Earthworks at, 138.
 Hang Hill, 129.
 Hardinge, Nicholas, 232.
 Hardinge, George, 232.
 Hawkins, 68.
 Hawles, 137.
 Hawridge, 171.
 ——— Church, 193, 268.
 Helena, St., 156.
 Helpsthorpe, 187.
 Helmingham, 283.
 Hengist, 219.
 Henry, VI., 226.
 Herdebeck, Hugh de, 284.
 Hillesden, Church of, 142.
 ——— Stained glass in Church
 of, 308.
 Hitcham, Stained glass in Church
 of, 308.
 Hobelers, 210.
 Holland, Cornelius, 259.
 Hooker, 125, 231.
 Horn, Rev. T., History of Mursley,
 69, 86, 182.
 Horsa, 219.
 Horsendon, Church restored, 147.
 ——— Old Church, 147.
 Horton Chapel, 190.
 Houghton, or Horton, 282.
 Horwood, Great, 192.
 Hundridge, Desecrated Chapel at,
 19.
 ——— Manor and Hamlet, 126
 Hutton, Dr. Matthew, 88.
 Hyde Heath, 174.
 Icenii Ancient Celtic Tribe, 52, 55.
 Ikenild Street, 128, 141, 170.
 Icknield or Ikenild Way, 24, 51,
 52, 54, 55.
 Ickleton, Ickleford, 55.
 Ignatius, 118.
 Ingulphus, Abbot of Croyland, 121.
 Iron works, 171.
 Iver, Saxon work at, 36.
 Ivinghoe, 199.
 Ivinghoe Aston, Chapel at, 197.
 ——— Beacon, 55, 56.
 ——— Church, Monument in, 77
 ——— Seal of the Prioress of St.
 Margaret's Nunnery, 267.
 Jeffries, Lord Chancellor, 231.
 John Baptist St., Chapel of, 66.
 Kelke, Rev. W. H., Desecrated
 Churches, 58, 81, 125, 186,
 197, 288.
 ——— Letter from, 39.
 ——— Monument at Ivinghoe, 77.

- Kelke, Rev. W. H., Drayton Beauchamp, 127, 175, 209, 236, 293
 ——— Creslow Pastures, 255.
 Kimble, Great, Roman coins and tiles found at, 39.
 Kimble Castle, 23, 56.
 Kimble, Little, 138, 197.
 ——— Roman pavement at, 39, 140.
 King's Langley, 125.
 ——— Abbey of, 213.
 King's Wood, 19.
 ——— Ash, 19, 25.
 ——— Gate, 19.
 Latimer, 29.
 Lee, Sir Henry, 149, 150.
 Lee, Rev. F. G., on Processional Vestments, 113.
 ——— on Ashendon Church, 134.
 Leonard's St., 171.
 Lewys, John, 183.
 Lincoln, Great Tom of, 160.
 Linslade, or Linchlade, 112.
 Lillingstone Dayrell, 85.
 Littlecote, or Lidcote, 289.
 Liscombe, 288.
 London (Trinobantum) 52.
 Long Down Camp, 56.
 Longland John, Bishop, 232.
 Longshot, 131.
 Lluellin, Martin, 287.
 Lupton, William, 226.
 Maiden Bower, 53, 55, 56.
 Maids Moreton, 286.
 Magiovinium, a Roman Station, 53.
 Marsh, Rev. J., on the Bolbec Family, 246.
 Marieland, in Syresham, 278, 281.
 Margaret's, Hamlet of, 199.
 Martyr burnt, 30.
 Martin St., 207.
 Mason, John, Rector of Water Stratford, 184.
 Matthew Paris, 129.
 Mayne, 231.
 Mayne, Bennett, 257.
 Meeting, Quarterly, Oct. 22, 1855, 151.
 ——— Nov. 1st., 1856, 228.
 Mentmore, relics found at, 39.
 ——— Saxon and other remains, 108.
 Meperteshall, Robert de., 278.
 Miniature Pistol or Match Lock, 40.
 Missenden Abbey, Great, 308.
 ——— Priory, Ancient Seal of, 39.
 Monastic Remains, 308.
 Monks Risborough, 56, 221.
 Montem, custom of, 303.
 ——— probable origin of, 303.
 ——— abolished, 303.
 Morton, Earl of, 175.
 Mursley, Advowson of, 71.
 ——— History and Antiquities of, 69, 86.
 ——— Parish and Deanery of, 288.
 ——— with Salden, 182.
 Narbury, or Norbury, 15, 17.
 Neild, J. C. Esq., 144.
 Newbury Street, 56.
 Nicholas St., 144.
 Niebelungen Lied, 277.
 Norman Font, 30.
 ——— Arches and Window, 36.
 North Marston Church, 144.
 ——— East window of, 145.
 ——— John Schorne, Rector of, 146.
 Northumbrian Roman Coins, 229.
 Notes from the Minute-book of the Society, 39.
 Nowers, Sir John, of Gothurst, 70.
 Nutley Abbey, 143.
 ——— remains of, 308.
 Odo, 176.
 Old Fields, 53.
 Old Sarum (Sorbiodunum) 56.
 ——— Stratford, 53.
 ——— Street, Old-Ford, 51.
 Olney, Chantry Chapel at, 198.
 Opening address of Archdeacon Bickersteth, 41.
 Ornithology of the County of Bucks, 98.
 Oseny Abbey, 66.
 Ouvry, F. Esq., letter on Saxon and other remains, 108.
 Oughtred, 232.
 Oxford, Earl of, 253.
 ——— Great Tom of, 160.
 Parochial Notes, 28.
 Pancake Bell, 164.
 Pateshull, William de, 281.
 Paulinus, Bishop of Nola, and Inventor of Church Bells, 119.

- Pearson, 232.
 Pevensey, 177, 181.
 Pitt, 232.
 Portway, 54.
 Puttecome, 230.

 Quainton, 183.
 ——— Thorn, 192.
 Quarrendon, 149, 230.
 ——— Chapel of, 59.

 Ravenstone Manor, 80.
 Report read at the General Meeting, 9.
 Rhyne Toll at Chetwode, 208.
 Richborough (Rutupiæ) 52.
 Rice, 137.
 Ridgway, 56.
 Risle, 207.
 Roads, ancient, 52.
 Robert Curthose, 176.
 Rochester (Durobrivæ) 52.
 Rockwood Forest, 206.
 Roman Camp, 17.
 ——— Coins, 39.
 ——— Relics, 39.
 ——— Tessalated Pavement, 39.
 ——— Tiles, 39.
 Rose, 137.
 Rous, Francis, 232.
 Roundell, Rev. H., on Biddlesden Abbey, 276.
 Rowsham, ancient Chapel at, 291.
 Ruding, John, 66.
 Rule II. altered, 152.
 Russell, Lady F. 140.
 Rycknield Street, 52.

 Salden, Chapel of, 72, 288.
 ——— Manor House at, 73, 97.
 Salisbury Cathedral, 136.
 Salmon, non-existence of in the Thames, 269.
 ——— first act relating to, 270.
 ——— Queen Elizabeth's Act respecting, 272.
 ——— Queen Anne's Act, 276.
 Sarn, Sarn Helen, 51.
 Salthill, 232.
 Saltway, Upper and Lower, 52.
 Saunderton, 211.
 Saville, Sir H., 232.
 Saxon Chronicle, 222.
 ——— Doorway, 37.
 ——— and other remains, 108.
 ——— Relics, 39.
 ——— work at Iver and at Wing, 36.

 Scott, G. G., 30, 36, 142, 148.
 Scot, 231.
 Seals, ancient, 39.
 Sharncoote, Sharnton, Sharney, 51.
 Shenley, or Sharnley, 51, 53.
 Shephern's Grave, 124.
 Shrewsbury, Earl of, 179.
 Singleborough, 193.
 Slapton, 190.
 Smith, Sir Thomas, 231.
 Smyth, W. H. Admiral, on Cold Harbour, 104.
 Snelshall Priory, 72.
 Soldier's Mount, Coins found at, 141.
 Soulbury, 288.
 Speen, derivation of, 24.
 Stanton, Staunton, Stanstead, 51.
 Stephen, King of England, 181.
 Stephening at Drayton Beauchamp 26.
 Stewkley, 289.
 Stony Street, Stony Stratford, 53.
 Stowe—Boycot, 85.
 Strat or Street, 51.
 Stratford, or Streetford, 51, 53, 56.
 Stratton in Gloucestershire, 51.
 Stratton, Matthew, 66.
 Streatley, 56.
 Stretton-in-the Vorseway, 52.
 Stretton super Fosse, 52.
 Sutton, Bishop of Lincoln, Book of, 229.
 Swanbourne, 182, 183.
 Swan Upping, 245.
 Syrsham, 281.

 Taesborough, ad Taum, 55.
 Tattenhoe, Chapel of, 72.
 Taylor, Bishop of Lincoln, 231.
 Terriers End, 129.
 Theed, John, Esq., 196.
 Thomas of Acon, 66, 68.
 Tiles, Roman, 39.
 Totternhoe, 55.
 Towcester (Lactodorum) 53.
 Traces of Ancient Roads, 49.
 Tradesmen's Token, 229.
 Tresilian, Sir Robert, 70.
 Tumuli, 55, 56, 112.
 Tyringham, 61.

 Upton, 200.
 ——— Old Church, 200.
 ——— Frescoes in, 204.
 ——— Statue in, 205.
 ——— Yew in, 206.

- Velvet Lawn, 20, 23, 141.
 Venables, Rev. G, on Salmon in the Thames, 279.
 Verney, Sir Edmund, 287.
 Vestments, Ancient Processional, 113.
 Via Strata, 51.
 Waddesden, 135.
 Wadone, Chase of, 250.
 Wallachia, 120.
 Waller, 232.
 Wallis, Robert, 184.
 Walpole, Sir Robert, 232.
 Warrene, Earl, 211.
 Warden Hills, 55.
 Watling Street, 51, 52.
 Wedon, Sir Ralph, 209.
 Welbury Hill, 55.
 Well, 137.
 Westbury, 287.
 Westinhill, 281.
 Weston Turville, Roman Interment at, 150.
 Whitchurch, 183.
 ———— Manor of 246.
 Whiteleaf Hill and Cross, 56, 219.
 White Cliff Hill, 141.
 White Horse Hill, 220.
 Whittingham, Robert, 70.
 Whitlock, 232.
 Whorwood, interesting notices of, 95.
 Widmer Chapel, 59.
 Wicombe Chipping, Chapel at, 198.
 Wiglife, 219.
 Willement, Mr., 203.
 William Rufus, 176, 178.
 Willis Browne, 232.
 Wilkes, John, 231.
 Winchcombe, 137.
 Wing Church, 37.
 ———— remains found at, 111.
 Wingrave, 290.
 Winslow, 183.
 Winwood, Sir R. 231.
 Woburn Abbey, 251, 252.
 Woden, 219.
 Wootton, Sir H. 227, 232.
 Wycombe, 287.
 ———— West, Church of, 76.
 Wynyard, 287.
 York Minster, 159.



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